

22 **CERTAINE**

Sermons appoynted by the
Quenes Maiesty, to be de
clared and read, by al Parsons,
Vicars, & Curates, evert Sun
day and holi day, in their Chur
ches: And by her Graces aduise
perbised & ovrseene, for the bet
ter vnderstanding of the
simple people.

Newely Imprinted in
partes, according as is
mencioned in the booke
of Common
prayers


1563.

Cum privilegio Regie Maiestatis,

ALIST 21011

A Table

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present volume.

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The p̄face.



Considering howe necessarye it is, that
the worde of God, whyche is the onely
foode of the soule, and that moste ex-
cellent lyght that we muste walke by,
in thys oure most daungerous pylgry-
mage, shoulde at all conuenient tymes be preached
vnto the people, that therby they maye both learne
theyr duetye towardes **GOD**, theyr Prynce, and
theyr neyghbours, accordynge to the mynde of the
holye ghoste, exp̄essed in the scrip̄tures: And also
to auoyde the manyfoulde enozmities whych here-
tofoze by false doctryne haue crept into the Chur-
che of **GOD**: and howe that all they whyche are
appoynted mynysters haue not the gyfte of prea-
chyng sufficiency to instructe the people whiche is
committed vnto them, whereof greate inconueny-
ences myghte ryle, and ignorance styll be mayn-
tayned, yf some honest remedye be not speedelye
founde and prouyded. The Queenes moste excel-
lente Maiestye, tenderynge the soule healt̄he of her
louynge subiectes, and the quyetynge of theyr con-
sciences, in the chiefe and principall poyntes of
Christian Kelygion, and wyllynge also by the true
settyng foorth and pure declaryng of **GODS** word
whyche is the principall guyde and leader vnto all
godlynelle and vertue, to expell and dryue awaye
aswell all corrupte, vicious, and vngodlye lyuynge,
as also erronyous and poysoned doctrynes, ten-
dynge to supersticion and Idolatrye: hath by thad-
uise of her moste honourable counsayloures, for
her discharge in thys behalfe, caused a booke of Ho-
milies, whyche heretofore was sette foorth by her
moste

The p̄face.

moste louyng Brother, a Prynce of moste worthe
memoꝛye Edwarde the syxt, to be p̄ynted a newe,
wherein are conteyned certayne wholsome and
godly exhortacions, to moue the people to honor
and worshippe almyghtie God, and dyligently to
serue hym, euerye one accordyng to theyr Degree,
state and vocation. All whyche Homyles her
Maiestie commaundeth and straghtlye chargeth
all persons, bycars, curates, and all other hauyng
spirituall cure, euery Sundaye and holy day in the
yere, at the ministringe of the holye Communion, or
if there be no Communion ministred that daye, yet
after the Gospell and Crede, in suche order and
place as is appoynted in the booke of Common
prayers, to reade and declare to theyr paryshyo-
ners playnelye and distinctlye one of the sayde Ho-
myles in suche order, as they stande in the booke.
except there be a Sermon accordyng as it is inioyn-
ed in the booke of her hyghnes Iniunctions, and
then for that cause onely, and for none other, the
readynge of the sayde Homily to be dyfferred vnto
the next Sundaye or holyday folowyng. And whē
the foresayde booke of Homyles is reade ouer, her
Maiesties pleasure is, that the same be repeated
and read agayne, in suche lyke sorte as was before
prescrybed. Furthermore, her hyghnes commaun-
deth, that notwithstandinge this order, the sayde
Ecclesiastycall persons shall reade her Maiesties
Iniunctions at suche tymes and in suche order as
is in the booke thereof appoynted. And that the
Lords prayer, the Articles of the faythe, and the
ten commaundementes, be openlye reade vnto the
people, as in the sayde Iniunctions is specified,
that.

The pface.

that all her people of what degree or condicion for
euer they be, maye learne howe to inuocate and
call vpon the name of GOD, knowe what duetye
they owe both to God & man: So that they maye
praye, beleue, and worke accordyng to knowe.

ledge whyle they shall lyue heare, and

after thys lyfe, be with hym that

with hys bloud hath bought

vs all. To whom with

the father and the

holy ghost, be

all honoꝝ

and glory for euer.

Amen.

A.iii.

7 A fruitfull exhortacion to the readyng and knowledge of holy Scripture.

The playse
of holpe
Scripture



Unto a Christian man there can be nothyng epyther more necessarie or profytable; then the knowledge of holpe scripture: forasmuche as in it is conteyned Godes true worde, set-tyng fourthe hys gloze, and also

The per-
fection of
holpe scrip-
ture.

mans duetye, And there is no trueth nor doctryne necessarie for oure iustification and euerlastyng saluation, but that is (or maye be) drawen out of that fountayne and well of trueth.

The know-
ledge of ho-
ly scripture
is necessa-
rye.

Therefore as manye as be desirous to enter into the ryghte and perfect waye vnto God, muste apply theyr myndes to knowe holpe Scripture, wythoute the whyche they can neyther suffycientlye knowe God and his

To whom
the know-
ledge of ho-
ly scripture
is swete &
pleasaunt.
Who be es-
emics to
holpe scrip-
ture.

wyll, neyther theyr offyce and duety. And as drinke is pleasaunte to them that be drye, and meate to them that be hungry: so is the readyng, hearyng, searchoyng and studyng of holpe scripture to them that be desyrus to knowe god or them selues, and to do hys wyll. And theyr stomakes onelye do lothe and abhorre the heauenlye knoweledge and fode of Godes word, that be so drowned in worldly vanities,

An apt si-
mple tude,
declaryng
of whom
the Scrip-
ture is ab-
horred.

that they neyther fauour God nor anye god-lynesse: for that is the cause why they desyre suche vanities, rather then the true knowledge of God: As they that are sicke of an ague, whatsoeuer they eate and drynke (though it be neuer so pleasaunt) yet it is as bytter to them as wormewood, not for the bytternesse of the meate, but for the corrupte and bytter humour that is in theyr owne tongue and mouth: euen so is the swetenesse of Godes word bytter,

The. 1. parte of the exhortacion.

bitter, not of it selfe, but only vnto the that haue
they: myndes corrupted with longe custome of
sinne and loue of this world. Therfore, forsaking
the corrupt iudgement of fleshli men, which care
not, but for they: carcasle: let vs reuerently heare
and read holy Scriptures, which is the foode of
the soule. Let vs diligently search for the well of
life in the bookes of the newe and old Testament,
and not run to the stinking puddels of mens tra-
ditions (Deuised by mans imagination) for oure
iustification and saluation. For in holy scripture
is fully cōteined what we ought to do, and what
to eschewe, what to beleue, what to loue, & what
to loke for at Goddes handes at length. In those
bookes we shal fynde the father from whom, the
sonne by whom, and the holy ghost in whom all
thinges haue they: beyng and keepyng byppe, and
these three persons to be but one God, & one sub-
stance. In these bookes we may learne to knowe
our selues, how vile and miserable we be, and al-
so to knowe God, howe good he is of hym selfe, &
howe he maketh vs and al creatures partakers
of his goodnes. We may lerne also in these bookes
to knowe gods wil and pleasure, as much as (for
this present time) is conuenient for vs to knowe.
And (as the great clarke and godly preacher S.
John Chrysostome saith) whatsoeuer is required
to saluatiō of man, is fully contrined in the scrip-
ture of god. He that is ignorant may ther learne
and haue knowledg: he that is harde harted and
an obstinate synner, shal there fynde euerlasting
tormentes, prepared of gods iustice, to make him
afrayde, and to molifie or soften hym. He that is
oppressed,

An exhortacion, vnto the diligent teacyng and searching of the holpe Scripture. Math. 4.

The holpe Scripture is a sufficient doctrine for our saluation. What thinges, we may learne in the holpe Scripture.

The. 1. parte of the Sermon.

oppressed with misery in this worlde, shall the
 find relief in the promises of everlastyng lyfe, to
 his great consolatiō & comfort. He that is wound-
 ed by the deuyl vnto death, shall fynd there me-
 dicine, whereby he may be restored agayne vnto
 health. If it shall require to teache any trueth, or
 reprove false doctrine, to rebuke any vice, to com-
 mende any vertue, to geue good counsaile, to cō-
 fort, or to exhort, or to do any other thing requisit
 for our saluation: al those thinges (saith S. Chri-
 sostome) we may learne plentifully of the Scrip-
 ture. There is (saith Fulgentius) abundantly
 inough, both for men to eate, & children to sucke.
 Ther is whatsoeuer is meete for all ages and for
 al degrees & sortes of men. These bookes therfore
 ought to be muche in our handes, in our eyes, in
 our eares, in oure mouthes, but most of al in our
 hartes. For the scripture of God, is the heavenly
 meate of our soules: the hearyng & keepyng of it,
 maketh vs blessed, sanctifieth vs, and maketh vs
 holy, it turneth our soules, it is a lyght lanterne
 to oure feete, it is a sure, stedfast, & everlasting in-
 strument of saluation: it geueth wysdome to the
 humble and lowly heartes: it comforteth, maketh
 glad, chereth, and cherisheth our consience: it is a
 more excellent iewel or treasure, then any gold or
 precious stone: it is more swete then hony or ho-
 ny combe: it is called the best part which Mary
 did chose, for it hath in it everlastyng comfort.
 The wordes of holy scripture be called wordes of
 everlasting life: for thei be gods instrumēt, or dei-
 red for y same purpose: thei haue power to turne
 throue gods promise, & thei be effectual through
 Gods

Holy scrip-
 ture mini-
 streth suffi-
 cient doc-
 trine for all
 degrees &
 ages.
 Math. 4.
 Luke. iii.
 John. 17.
 Psalme. 19

What com-
 modities &
 profits the
 knowledge
 of holpe
 Scripture
 byngeth.

Luk. 10

John. 6.

Coloss. 5

To the Scripture.

Goddes assistance, & (beyng receiued in a saythfull heart) they haue euer an heauenly spirituall woꝝ
hyng in them: they are liuely, quicke, & myghty in
operacion, & sharper then any two edged sworde,
and entreth through, euen vnto the deuydyng a
sonder of the soule and the spiryte, of the ioyntes
and the mary. Chyist calleth hym a wyse buylder, Math. 7.
that buyldeth vpon his woꝝde, vpon hys sure and Iohn. 12
substanciall foundation. By thys woꝝde of God,
we shalbe iudged: for the woꝝds that I speake,
(sayth Chyist) is it, that shal iudge in the last day. Iohn. 14.
He that kepeth the woꝝde of Chyiste, is promysed
the loue and fauour of God, & that he shalbe the
dwellyng place or temple of the blessed Trinitie.
This woꝝde, whosoener is dyligent to reade, and
in hys heart to print that he readeth, the great af-
fection to the transitoꝝe thynges of thys woꝝlde,
shalbe minished in hym, & the great desyre of hea-
uenly thynges (that be therein promysed of God)
shall increase in hym. And there is nothyng that
so muche strengtheneth our sayth, & truste in God,
that so much kepeth by innocenye, and purenes
of the heart, and also of outward godly lyle & con-
uersation, as continual readyng and recōdyng of
Gods woꝝd. For that thing, which (by continuall
ble of reading of holy scripture, and diligent sear-
chyng of the same) is depely pꝛynted, and grauen
in the hart, at length turneth almost into nature.
And mozeouer, the effecte & vertue of Gods woꝝde
is to illuminate the ignorant, and to geue moze
lyght vnto them, that saythfully and dyligently
reade it: to comfort theyr heartes, and to encourage
them to persourne that, whych of God is com-

The.2.part of the exhortacion.

1 Reg. 14.
2. Par. 20.
2. Cor. 15.
1. Ihon. 5.

Who profyt
most in rea-
dyng Gods
worde.

maunded. It teacheth pacyence in all aduersitie,
in prosperitie, humblenes: what honoure is due
vnto God, what mercy and charitie to our neygh-
bour. It getteth good counsaile in all doubtfull
thynges. It sheweth of whome we shall looke for
ayde and helpe in al perilles, and that God is the
onely geuer of victorie in all battayles, and temp-
tacions of our enemyes, bodely and ghostly. And
in readdyng of Gods word, he most profitech not al
wayes, that is most ready in turninge of the boke,
or in saying of it withoute the booke, but he that
is most turned into it, that is moste inspyred wyth
the holy ghost, most in hys hearte & lyfe altered and
changed into that thing, which he redeth: he that
is dayly lesse and lesse proude, lesse wrathfull, lesse
couetous, & lesse desyrous of worldelye and vayne
plesures: he that dayly (forsaking his olde bycious
lyfe) increaseth in bertue more and more. And to
be short, there is nothyng that more maintaineth
godlynes of the mynde, & dryueth away vngodli-
nes, then doth the continual reading or hearynge
of Gods word, if it be ioyned with a godly mynde
and a good affection, to knowe and folowe Gods
wyll. For without a synge eye, pure entente, and
good mynde, nothyng is allowed for good before
God. And on the other side, nothyng more dar-

Elap. 5.
Math. 22.
1 Cor. 14.
What inco-
modities &
ignoraunce
of Goddes
word byna-
geth.

keneth Christ and the glorie of God, nor
bryngeth in more byndnesse and al-
byndes of byces, then doth the
ignoraunce of Gods
worde.

(.)

7 The seconde parte of the Sermon of the holy Scripture.



In the first part of this Sermon, which exhorteth to the knowledg of holy scripture, was declared wherfore the knowledg of the same is necessary & profitable to al mē. And that by the true knowledg and vnderstandyng of scripture, the most necessary pointes of our duety towardes god and our neighbours, are also knowen. Nowe as concernyng the same matter, you shall heare what foloweth. If we professe Chryste: why be we not ashamed to be ignoraunt in hys doctryne? Seing that eueri man is ashamed to be ignoraunt in that learnyng, whiche he professeth. That man is ashamed to be called a Philosopher, whych readeth not the bookes of Philosophi, and to be called a lawyer, and Astronomer, or a Phisition, that is ignoraunt in the bookes of law, Astronomy and Physicke. Howe can any man the say that he professeth Chryst and hys religion, if he wyl not apply hym selfe (as farre forth as he can or maye conuenientlye) to reade and heare, and so to knowe the bookes of Chrystes gospel and doctryne. Although other sciences be good, & to be learned, yet no mā can deny, but thys is the chiefe, & passeth al other incōparably. What excuse shall we therfore make (at the last day before Chryst) that delight to reade or heare mens phantasies and inuentyons, more then hys moste holy gospel: & wyl fynde no tyme to do that, which chyevely (aboue all thynges) we shoulde do, & wyl rather reade other thynges, then that, for the which we ought rather to leaue rea-

B.ii.

Dynge

Goddes
word excels
letth all scy-
ences.

The.2.part of the exhortacion.

Clayne excuse
dis-
swayng
from the
knowledge
of Goddes
worde.

The first

The second.

Math. 22.

Dying of all other thynges. Let vs therfore applye
oure selues, as farre fourth as we can haue time &
leisure, to knowe Gods word, by diligent hearing
and reading therof, as many as professe God, and
haue sayth & trust in hym. But they that haue no
good affection to Gods word (to colour this their
fault) alleage comonly, two bayne & sayned excu-
ses. Some go about to excuse them by theyr own
fraynes & fearefulnes, saying that they dare not
reade holy scripture, least throught their ignoraunce
thei should fal into any error. Other pretend that
the difficultie to vnderstand it, & the hardnes ther-
of is so greate, that it is meete to be read onely of
clerkes & learned men. As touching the first: igno-
raunce of Gods worde, is the cause of all error, as
Christ him selfe affirmed to the Saduceys, saying
that they erred, because they knewe not the scrip-
ture. Howe should they then eschue error that wil
be styll ignorant? And howe shuld they come out
of ignoraunce, that wil not reade nor heare that
thing, which should geue the knowledge? He that
nowe hath most knowledge, was at the first igno-
raunt, yet he forbare not to reade, for feare he shuld
fal into error: but he diligently read, least he shuld
remayne in ignoraunce, & throught ignoraunce, in
error. And if you will not knowe the truth of God
(a thing most necessary for you) least you fall into
error, by the same reason you may then lye styll, &
neuer goe least, (if you go) you fal in the myze: nor
eate any good meate, least you take a surfeite, nor
sowe your corne, nor labour in your occupatyon,
nor vse your marchaundize, for feare you lose youre
seede, your labour, your stocke, & so by that reason,

To the Scripture.

it should be best, for you to liue idelly, and neuer to take in hand to do any maner of good thyng least peraduenture some euil thyng may chaunce therof. And if you be afrayde to fall into erroꝝ, by readdyng of holy Scripture: I shal shew you how you may reade it without daunger of erroꝝ. Reade it humbly with a meke & a lowely heart, to thintent you may gloryfy God, and not your selfe, with the knowledge of it: & reade it not without dayly prayyng to God, that he would direct your reading to good effect: & take vpon you to expound it no further, then you can playnely vnderstande it. For (as S. Augustine sayeth) the knowledge of holy scripture, is a great, large & a high place, but the doore is very low: so that the high & arrogant man, can not run in, but he must stowpe lowe, and humble hym selfe, that shal enter into it. Presumption and arrogancy, is the mother of al erroꝝ: & humylytie nedeth to feare no erroꝝ. For humilitie wyll onely search to know the truth, it wyll searche, and will bryng together one place with an other: & where it cannot find out the meaning, it wil praye, it wil aske of other that know, & will not presumptuously & rashely define any thynge, whyche it knoweth not. Therefore the humble man maye searche any trueth boldly in the scripture, without any daunger of erroꝝ. And if he be ignoraunt, he oughte the more to reade & to search holy scripture, to brynge hym out of ignorance. I say not nay, but a man may prosper with only hearing: but he may much more prosper with both hearyng & reading. Thys haue I sayde, as touching the feare to reade, thorough ignorance of the persō. And concernynge the

How most commodously and without all peryll the holy Scripture is to be read.

The.2.part of the exhortacion.

Scripture
in some pla
ces is easie,
and in some
places hard
to be vnder
stande.

God lea-
ueth none
vntaught,
that hath a
good wyll
to knowe
hys worde.

Howe the
knowledge
of Scrit-
ture maye
be attained
vnto.

Math. 7,

the hardnesse of Scripture, he that is soo weake
that he is not able to brooke stronge meate: yet he
may sucke the swete and tender mylke, and differ
the rest, vntyl he ware stronger, and come to more
knowledge. For god receaueth the learned & vn-
learned, and casteth away none, but is indifferent
vnto all. And the scripture is full, aswell of lowe
valleyes, playne wayes, and easy for euery man to
vse, & to walke in: as also of hygh hylles & moun-
taynes, whiche fewe men can clymbe vnto. And
whosoever geueth his minde to holpe scriptures,
with dilygent study and burning desyre, it can not
be (saith. S. Ihon Chrysostome) that he shoulde be
left without helpe. For eyther god almyghty wyll
sende hym some godly doctoz, to teache him, as he
did to instruct Eunuchus, a noble man of Ethi-
ope, and treasorer vnto Quene Candace, who ha-
uing a great affection to reade the Scripture (al-
though he vnderstode it not) yet for the desyre that
he had vnto Gods word, god sent his Apostle Phi-
lyp to declare vnto hym the true sence of the scrip-
ture that he read: or els, if we lacke a learned man
to instruct & teache vs, yet God hym selfe from a-
boue, wil geue light vnto our myndes; & teach vs
those thinges which are necessary for vs, & where-
in we be ignorant. And in an other place, Chry-
stome saith, that mans humaine & worldly wise-
dome, or science, nedeth not to the vnderstanding
of scripture, but the reuelacion of the holy Ghost,
who inspireth the true meaning vnto them, that
with humilitie & diligence do search therefore. He
that asketh shall haue, & he that seeketh shall fynde,
& he that knocketh shall haue the doore open. If
we

To the Scripture.

we reade once, twice, or thryse, & vnderstand not, let vs not cease so, but styll contynue readynges, praying, asking of other, & so by styll knockyng (at the last) the doze shalbe opened (as. S. Augustyne sayth.) Although many thynges in the scripture be spokē in obscure misteries, yet there is nothyng spoken vnder dark mysteryes in one place, but the selfe same thyng in other places, is spoken more familiarly and plainely, to the capacitie both of learned and vblearned. And those thynges in the scripture that be playne to vnderstand, and necessary for saluatiō, euery mans duetie is to lerne them, to prync them in memory, and effectuallye, to exercise them. And as for the darke misteries, to be contented to be ignoraunt in them, vntyll such tyme as it shall please God to open those thynges vnto hym. In the meane season, yf he lacke eyther aptenes or oportunitie, God wyll not impute it to hys folly: but yet it behoueth not, that such as be apt, shoulde set asyde reading, because some other bee vnapt to reade: neuerthelesse, for the hardenes of such places, the readyng of the whole ought not to be set apart. And bryefly to conclude (as Saint Augustine sayeth) by the Scripture, al men be amended, weake men be strengthened, and stronge men be comforted. So that surely, none be enemyes to the readyng of Gods worde, but suche as either be so ignoraunt, that they know not how wholsome a thing it is: or eles be so sicke, that they hate the moste comfortable medicine, that should heale them: or so vngodly, that they would wyshe the people styll to contynue in byndeneise and ignoraunce of God.

A good rule
for the vnder-
standing
of scripture

No man is
excepted fro
the know-
ing of Gods
wyll.

what persons
would
haue igno-
raunce to
continue.

The holy
Scripture
is one of
Gods chiefe
benefites.

Thus

The.2.part of the exhortacion.

Thus we haue bypessly touched some part of the commodities of Gods holi worde, which is one of Gods chiefe and principall benefites, geuen and declared to mākind, here in earth. Let vs thanke God heartely, for this his great and speciall gifte, beneficial fauour, and fatherly prouydence. Lette vs be glad to reuiue this precious gifte of our heauenly father. Let vs heare, reade, and know, these holy rules, iniunctions, and statutes of our Christen religion, & vpon that we haue made professy- on to God at our baptisme. Let vs with feare and reuerence lay vp in the chest of oure heartes, these necessary and fruitfull lessons. Let vs night & day muse, & haue meditation, and contemplacyon in them. Let vs ruminare, and (as it were) chewe the cudde, that we may haue the swete ieuise, spiritual effecte, mary, hony, hynell, taste, comfote, & consolation of them. Let vs stave, quiete, and certifye our consciences, with the most infallible certayne- tie, truth, and perpetuall assuraunce of them. Let vs pray to God (the onely aucthour of these heauē- ly studies) that we may speake, thinke, beleue, liue and depart hence, according to the wholsome doc- tryne, & verities of them. And by that meanes, in thys worlde we shal haue Gods defence, fauour, & grace, with the vnspeakeable solace of peace, and quietnes of conscience: & after this miserable lyfe, we shal enioye the endles blisse, and glorie of hea- uen: whiche he graunte vs all, that dyed for vs all, Iesus Christ: to whom with the father, and the holy Ghost, be all honour and glory, both nowe and euerlastyngly.

Amen.

A ser.

The right
reading,
hfe & fruit-
full study-
gng in holy
Scripture.
Psalm. 50.

**A Sermon of the miserie of all man-
kynde, and of hys condemnation to death euerla-
styng, by hys owne synne.**

The holy Ghost, in wryting the holy scrip-
ture, is in nothing more diligente, then
to pulle downe mans baine glory and pryde,
whych of all byces is mooste vniuersallye
grafted in all mankynde, euen from the fyrste infec-
tion of our firste father Adam. And therefore we
reade in many places of scripture manye notable
lessons against this olde roted vice, to teach vs the
most commendable vertue of humilitie, howe to
knowe oure selues, and to remember what we be
of oure selues. In the booke of Geneses almyghtye
God geueth vs all a title and named in oure great
graund father Adam, whych ought to warn vs al
to conside what we be, wherof we be, from whēce
we came, and whither we shall, saying thus: in the
sweate of thy face, shalt thou eate thy breade, tyl
thou be turned agayne into the grounde, for oute
of it wast thou taken, in as muche as thou art duste
and into dust shalt thou be turned agayne. Here
(as it were in a glasse) we may learne to knowe our
selues, to be but grounde, earth, and ashes, & that
to earth and ashes we shall returne. Gene. iii.

Also the holy Patriarch Abraham, did well re-
member thys name & title, dust, earth, and ashes,
appointed and assigned by God, to all mankynde:
and therefore he calleth hym selfe by that name,
when he maketh hys earnest prayer for Sodom &
Gomorre. And we reade, that Iudith, Hester, Job
Hieremie with other holy men and women, in the
olde testament, did vse sacke cloth, and to cast dust
and ashes vpon theyr heades when they beway-
led. Iud. iii.
and. ix.
Job xiii.
Je. vi. and
xxv.

The fyrst part of the Sermon.

Sept. vii.

Clay. xi.

Job. xliii.

led they? synfull lyuing. They called and cryed to god fo? helpe and merci, with such a Ceremonie of sackcloth, dust and ashes, that thereby thei might declare to the whole worlde what an humble and lowly estimation they had of them selues, and how well they remembred they? name and tytle afore- sayd, they? byle corrupt frayle nature, dust, earth, and ashes. The booke of wisdom also willyng to pull downe our p?oude stomakes, moueth vs dily- gently to remember our mortal and earthly gene- ration, whyche we haue all of hym that was fyrste made: and that al men, aswell kinges as subiectes come into thys worlde, and goo out of the same in lyke sorte: that is, as of our selues full miserable, as we may dayly see. And almyghty god comaunded hys p?ophete Esai to make a p?oclamation, & cry to the whole worlde: and Clay asking what shal I crye? The Lorde answered: crye, that al fleshe is grasse, and that all the glorie thereof is but as the floure of the field, when the grasse is withered, the floure falleth awaye, when the wynde of the Lord bloweth vpon it. The people surelye is grasse, the which driueth vp, & the floure fadeth awaye. And h? holy p?ophet Job, hauing in him selfe greate expe- rience of the miserable & synfull estate of man, do- eth open the same to the worlde, in these wordes. Man (sayth he) that is borne of a woman, lyuynge but a shorte tyme, is full of manifolde miseries, he spryngeth vp lyke a floure, & fadeth agayne, bany- shing away as it were a shadowe, & neuer continu- eth in one state. And doest thou iudge it meet (O lord) to open thine eies vpon such a one, & to bring hym to iudgement with thee? Who can make hym

cleane

Of the mysery of man.

cleane, that is conceaued of an vnclene sede: and al
men of their euylnes and natural prones be so vni
uersally geuen to sinne, that (as the scripture saith) Gen. 6. 5
god repented that euer he made mā. And by synne
his indignation was so much prouoked agaynst y
worlde that he drowned all the worlde wyth Noes
flud (except Noe hym selfe & his little household) It
is not withoute greate cause, that the scripture of
God dothe so many tymes call al men here in thys
worlde by thys worde, earth. O thou earth, earth
earth, sayth Jeremy, heare the worde of the Lorde. Jer. 1. 11
This our ryght name, calling, & tittle, earth, earth
earth, pronounced by the Prophet, sheweth what
we be in dede, by whatsoeuer other stile, tytle, or
dignitye, men do call vs. Thus he playnely named
vs, who knoweth beste, both what we be, and what
we ought of right to be called. And thus he setteth
vs forth, speking by hys saythfull Apostle. Rom. 1. 1
S. Paul al men, Jewes and Gentiles, are vnder sinne: ther
is none ryghteous, no not one: there is none that
vnderstandeth, ther is none that seketh after god,
they are al gone out of the way, they are all vnpro
fitable, there is none that dothe good, no, not one:
their throte is an open sepurchre, wyth their tōges
they haue vbled craft and deceit, the poyson of serpē
tes is vnder their lippes, their mouth is full of cur
synge & bytternes, their fete are swift to shed blud,
destructio & wretchednes are in their wayes, and
the way of peace haue they not knowen, ther is no
fere of god before their eyes. And in another place
S. Paule writeth thus: God hath wrapped all na
cions in vnbelife, that he might haue mercy on all. Rom. 11.
Gala. 3.
Eph. 2.
The scripture shutteth vp al vnder sinne, that the

C. ii.

promise

The fyrst part of the Sermon.

promise by the saythe of Iesu Chryste, should be ge-
uen vnto them that beleue. **S.** Paule in many pla-
ces painteth vs out in our colours, calling vs the
children of the wrath of god, when we be borne:
saying also y^e we can not thynke a good thought of
our selues, muche less can we say well, or do well of
oure selues. And the wyle man saith in the boke of
Pro. xliii, Proverbs, the iust man falleth seuen times a day
Luke, i, The most tryed & approued man Job feared al his
wozkes. **S.** John the Baptist beyng sanctified in
his mothers wombe, & praised before he was borne
being called an Aungell, & greate before the lord, &
fylled euen from hys birth with the holy ghozt, the
preparer of the waye for our sauour Chryst, & com-
mended of oure sauour Chryste, to be more then a
prophete, & the greateste that euer was borne of a
woman: yet he plainely graunteth that he hadde
nede to be washed of Chryste, he woorthely extolleth
and gloryfieth his lord and master Chryst, & hum-
bleth hym selfe, as vnwoorthy to vnbrace hys shooes
and geueth al honor and glorie to god. So dothe
Math. iii, Sanct Paule both ofte & euidently confesse hym
selfe, what he was of hym selfe, euer geuing (as a
most faythful seruant) al praise to his maister & sa-
i. John, i, uour. So doth blessed. **S.** John the Euangelist
and, ii, in the name of hym selfe, & of al other holy men (be
they neuer so iust) make this open confession, yf we
say we haue no sinne, we deceiue our selues, and y^e
truth is not in vs: If we knowlege oure synnes
Eccle. vii, God is saythfull & iuste, to forgeue vs oure synnes,
and to clesse vs frome al vnryghteousnesse: yf wee
saye, we haue not synned, we make hym a lier, and
hys word is not in vs. Wherfore the wiseman in y^e
boke

of the misery of man.

booke called Ecclesiastes, maketh this true & gene-
rall confession: There is not one iust man vpon the
earth: that doth good, & synneth not. And. S. Da- Psalm, 14,
uid is ashamed of his sinne, but not to confesse hys
synne. Howe oft, how earnestly, & lamentably doth
he desire gods great mercy, for hys great offences
& that god should not enter into iudgement wth Psalm, cxli,
hym: And agayne, howe well waygheth thys holy
man his synnes, when he confelleth that they be so
many in numbre, & so hyde, & hard to vnderstande
þ it is in maner vnpossible to know, vtter, or nom-
ber them: Wherefore he hauing a true, earnest, and Psalm, xli,
depe contemplation & consideracion of hys synnes
& yet not comming to the bottome of them, he ma-
keth supplication to God, to forgeue hym hys pry-
uy, secret, hid synnes: to the knowlege of the which
he cannot attayne vnto. He waygheth rightly hys
synnes from the originall rote, & spryng head, per-
ceyuing inclinacions, prouocatiōs, stirrings, sin-
ginges, buddes, braūches, dregges, infectiōs, taste
felinges, & sentes of theym, to continue in him syl.
Wherefore he sayth, marke and behold, I was con- Psalm, 14,
ceyued in synnes, he saith not synne, but in the plu-
rall number synnes, forasmuche as oute of one (as
fountayne) spryngeth all the reste. Oure sauoure
Chryst saith: there is none good, but god: and that Marke, 1,
we can do nothyng that is good, without hym, nor Luke, xxiij,
no man can come to the father but by him. He com- John, 1,
maundeth vs all to saye, that wee be vnprofitable
seruautes, when we haue don all that we can do.
He preferreth the penitente Publican, before the Luke, xxiij,
proude, holy, & glorious Pharysey. He calleth hym a Math, 12,
selfe a phisycyon, but not to theym that bee whole,
but.

The fyrst part of the Sermon.

Math. xii. but to them that be sicke, & haue nede of his salue, for they? soze. He teacheth vs in our prayers, to re-
Math. x. knowledg our selues sinners, and to aske ryghte-
ousnes and delyueraunce from al euyls, at our hea-
uenly fathers hande. He declareth that the sinnes
of our owne heartes, do defyle our own selues. He
teacheth that an euyl worde or thought deserueth
condemnation, affirmynge that wee shall geue an
accompete for euery idle worde. He sayth he came
not to saue, but the shepe that were vtterly losse, &
cast away. Therfore fewe of the proude, iust, lear-
ned, wyle, perfect, and holy Pharisynges, were saued
by hym, because they iustified them selues, by their
counterfeit holynesse before men. Wherefore (good
people) let vs beware of such hipocrisy, bayneglo-
ry and iustifying of our selues.

The seconde part of the Sermon of the misery of man.



Prasmuch as the true knowledg
of oure selues, is very necessarye to
come to the right knowlege of god,
ye haue heard in the laste reacyng,
how humbly al godly men alwayes
haue thought of them selues, and so
to thynke and iudge of them selues, are taught of
god they? creator, by hys holye worde. For of oure
selues, we be crabtrees, that can byngne forth no
apples. We be of oure selues of suche earth, as can
byngne forth but wedes, nettles, bryambles, bry-
ers, cockle and darrell. Our frutes be declared in
Gal. ii. the .v. Chapter to the Galathians. We haue ney-
ther sayth, charitye, hope, patience, chastitye, nor
anye thyng els that good is, but of **G D D**,
and

of the misery of man.

and therefore these vertues be called there, the
fruites of the holy ghost, & not the fruites of man.
Let vs therefore acknowledge our selues before god
(as we in dede) miserable and wretched synners.
And let vs earnestly repent, and humble oure sel-
ues heartely, and crye to GOD for mercye. Let
vs all confesse with mouth and hearte, that we be
full of imperfections. Lette vs knowe our owne
wozkes, of what imperfection they bee, and then
we shall not stande folysly and arrogantly in
our owne conceptes, nor chalinge any parte of iu-
stification by oure merites or wozkes. For truelye,
there be imperfections in our best wozkes: we do
not loue god so much as we are bound to do, wyth
al our hearte, mynde, and power, we do not feare
god so muche as we ought to do, we do not pray to
god but with great and many imperfections. We
geue, for geue, beleue, lyue, and hope vnperfectlye,
we speake, thinke, and do vnperfectlye: we fyghte
agaynst the deuyl, the worlde, and the fleshe vn-
perfectly. Let vs therefore not be ashamed to con-
fesse paynely our state of imperfection: yea lette
vs not be ashamed to cōfesse imperfection, euen in
all our owne best wozkes. Let none of vs be asha-
med to saye wyth holy Saint Peter: I am a syn-
full man. Let vs all saye with the holpe Prophete
Dauid: we haue synned with oure fathers, wee
haue done amysse, and dealt wickedly. Let vs all
make open confession with the Prodigaill sonne to
oure father, and saye with hym, we haue synned a-
gaynst heauen and before thee. O father we are
not worthy to be called thy sonnes. Lette vs all
saye with holy Baruch: O Lorde oure God, to vs

Luke. vi.
Psalm. cxli.

Luke. xii.

Baruch. iii.

is

The fyrst part of the Sermon.

is woorthely ascrybed shame and confusyon, and to thee, righteousnesse: We haue sinned, we haue don wickedly, we haue behaued our selues vngodly in al thy righteousnesse. Let vs al saye with the holy Prophet daniell: O Lord, righteousnes belongeth to the, vnto vs belongeth confusyon. We haue synned, we haue ben noughty, we haue offended, we haue fled from thee, we haue gone backe from all thy preceptes & iudgments. So we learne of all good men in holy scriptures, to humble our selues and to exalt, extol, prayse, magnify, & glorify God.

Daniel. ix.

Thus we haue hearde howe euyl we be of oure selues: howe, of oure selues, and by our selues, wee haue no goodnes, helpe, nor saluation: but contrary wise, synne, damnation, and death euerlastyng: which, if we depely weygh and considre, we shall the better vnderstand the great mercy of God, and

2. Cor. iii.

howe oure saluation commeth only by Chryst. For in our selues (as of our selues) we fynd nothyng, wherby we may be delyuered from thys miserable captiuitie, into the which we were caste, throughe the enuy of the deuyl, by breakyng of Gods commaundement, in our syst parent Adam. We are al become vnclene, but we al are not able to clense our selues, nor to make one another of vs cleane.

Psalm. l.

Ephes. ii.

1 Pet. ii.

We are by nature the chyldren of Gods wrath but we are not able to make oure selues the chyldren and inheritours of Gods glory. We are shepe that runne astraye, but we cannot of oure owne power come agayne to the shepfold, so great is our imperfection and weaknes. In our selues therefore may not we glorie, whyche (of oure selues) are nothyng but sinfull: Neyther we may reioyce in anye works

Of the misery of Man.

wozkes that we do, which all be so vnperfecte and
vnpure, that they are not able to stand befoze the
righteous iudgmēt seate of God, as the holy pro-
phet Dauid saith: Enter not into iudgment with Psa. 141
thy seruāit (O lord) for no man that liueth shalbe
founde righteous in thy syght. To God therefore 2 Corin. 5
must we flye, or els shall we neuer fynde peace, rest
and quietnes of conscience in our hartes. For he is
the father of mercyes, and god of all consolation.
He is the lord with whō is plenteous redemptiō. Psal. 130
He is the God which of his owne mercy saueth vs
and setteth out his charitie & excedyng loue to-
wardes vs, in that of his owne voluntarpe good-
nes, when we were perished, he saued vs, & proui-
ded an euerlastyng kingdome for vs. And al these
heauenly treasures are geuen vs, not for our own
desertes, merites or good dedes (whyche of our sel-
ues we haue none) but of his mere mercye freely.
And for whose sake? Truely for Iesus Chrystes
sake, that pure and vndefyled lambe of God. He is
that dearly beloued sonne, for whose sake God is
fully pacified, satisfied, & set at one with man. He Jhon. 1.
is the lambe of God which taketh away the syns 1. Pet. 2
of the world: of whom only it may be truely spokē,
that he dyd all thynges well, & in his mouth was
founde no craft nor subtyltie. None but he alone Jhon. 1.
may say: the Prynce of the world came, & in me he
hath nothyng. And he alone may also say: whiche Jhon 8.
of you shal reprove me of any faulte? He is Hebr. 8. p high
& euerlasting priest which hath offred himself ones
for al, vpon the aulter of the crosse, and wyth that
one oblation, hath made perfect for euermore, thē
that are sanctified. He is the alone mediatour be- 1. Jhs 2

The. 2. part of the Sermon

twene God and man, which payde our ransome
to god with hys owne bloud, and with that hath
he clesed vs all from synne. He is the Physicion
whiche healeth all oure diseases. He is that saui-
our, whych saueth hys people fro all their synnes.
To be short, he is that flowyng and most plente-
ous fountayne, of whose fulnesse all we haue re-
ceyued. For in hym alone, are all the treasures of
the wisdom and knowledg of godhidden. And
in hym, and by hym haue we from god the father
al good thinges perteyning eyther to the body or
to the soule. O howe much are we bound to thys
our heauenly father for his great mercies, which
he hath so plenteously declared vnto vs in Christ
Jesu our Lorde and sauiour. What thanks wor-
thy and sufficient can we geue to hym? Let vs all
with one accorde burst out with ioyfull voyces,
euer praysyng & magnifyng thys lord of mercy,
for his tender kindnes shewed to vs in his deare-
ly beloued sonne Jesus Christ our Lorde.

Hitherto haue we hearde what we are of oure
selues: verely synfull, wretched and damnable.
Agayne we haue harde howe that of oure selues
and by our selues, we are not able either to thinke
a good thought, or worke a good dede, so that we
can fynde in our selues no hope of saluation, but
rather whatsoeuer maketh vnto our destruction.
Agayne, we haue harde the tender kindnesse and
great mercy of God the father towards vs, and
howe beneficiall he is to vs, for Chrystes sake,
without our merites or desertes, euen of his own
mere mercy and tender goodnesse. Nowe, howe
these excedding great mercies of God, set abrode

Of the misery of Man.

in Chryst Iesu for vs, be obteyned: and howe we
be deliuered from the captiuitie of synne, death,
and hell, it shall moze at large (with Gods helpe)
be declared in the next Sermon. In the meane
season, yea & at all tymes, let vs learne to knowe
our selues, our frailtie and weakenesse, withoute
any creakyng or boasting of our owne good deedes
and merites. Let vs also knowlege the erceeding
mercy of God towards vs, and confesse, that as
of our selues commeth all euyl and damnation:
so lyke wyse of hym, commeth all goodnesse, and
saluation, as God hym selfe saith, by the Prophet
Dzee: O Israell, thy destruction commeth of thy
selfe, but in me onely is thy helpe and comforte. If
we thus humbly submyt our selues in the sight of
God, we may be sure, that in the tyme of his visi-

Dze. xlii

tation, he wyll lyfte vs vp vnto the kyngdome

of hys dearelye beloued sonne

Chryst Iesu our Lord: to whom

with the father and the ho-

ly Ghost, be all honour

and glory for euer.

A M E N.

D. ii.

**A Sermon of the saluation of mankynd,
by onely Chryst our Sauour, from sinne
and death euerlastyng.**



Because all men be synners, and of-
fendours agaynst God, & breakers
of his lawe and commaundemen-
tes, therefore can no man by his
own actes, workes, & dede, (seme
they neuer so good) be iustified, and
made righteous before god: but every man of ne-
cessitie is constrayned to seke for an other ryghte-
ousnesse, or iustification, to be receiued at Goddes
owne handes, that is to say, the forgeuenes of his
synnes and trespasses, in such thynges as he hath
offended. And this iustification or righteousnes,
which we so receiue of gods mercy, & Chrystes me-
rites, embrased by fayth, is taken, accepted, and al-
lowed of God, for our perfect and ful iustification.
For the moze full vnderstandynge hereof, it is our
partes and duetie, euer to remember the greate
mercy of **GOD**, howe that (all the worlde beinge
wrapped in synne, by breakyng of the lawe) God
sent his onely sonne, oure sauour Chryst, into this
worlde, to fulfill the lawe for vs: and by shedynge
of hys moste precyous bloude, to make a sacryfyce
and satisfaction. or (as it may be called) amendes
to his father for our synnes: to asswage his wrath
& indignation conceyued against vs for the same.
In so much that infantes being baptised, and di-
vynge in their infancy, are by this sacryfyce washed
from theyr synnes, brought to Gods fauoure, and
made his chyl dren, and inheritours of his kyng-
dome of heauen. And they which in act or dede do
synne

The effi-
cacye of
Chrystes
Passion &
oblation.

Of saluation.

sinne after they? Baptysme, when they tourne a-
gayne to god vnfaignedly, they are likewise was-
shed by this sacrifice, from they? synnes, in suche
sort, that there remaineth not any spot of synne,
that shalbe imputed to they? damnation. This is
that iustification or righteousnes, which S. Paul
speaketh of when he sayth: no man is iustified by
the woorkes of the lawe, but freely by fayth in Je-
sus Christ. And agayne he sayth: we beleue in Je- Gala. ii.
su Christ, that we be iustified frely by the fayth of
Christ, and not by the woorkes of the lawe, because
that no man shalbe iustified by the woorkes of the
lawe. And although this iustification be free vn-
to vs, yet it commeth not so freely vnto vs, that
there is no raunsome payde therefore at all. But Obiectio
here maye mans reason be astonied, reasoning af-
ter this fashon: If a raunsome be payde for oure
redemption, then is it not geuen vs freely: For a
prisoner that payeth his raunsome, is not let goe
freely, for if he go frely, then he goeth, without rau-
some: for what is it els to go freely, then to be set
at libertie without payment of raunsome. An Answer
Thys reason is satisfied by the gret wisdomme of god, in swere.
this mistery of our redemption, who hath so tem-
pered his iustyce & mercy together, that he would
neither by his iustice condemne vs vnto the euer-
lastyng captiuitie of the deuyl, & his prision of hell:
remedie a for euer without mercy: nor by his mer-
cy deliuer vs clearely, without iustice, or payment
of a iust raunsome: but with his endelesse mercye
he ioyned his most bypyght and equal iustice. His
greate mercy he shewed vnto vs, in deliuering vs
from oure former captiuitie, without requiring of

The .i. part of the Sermon

any raunsome to be payd, or amendes to be made
vpon our partes: which thyng, by vs had bene im-
possible to be done. And where as it lay not in vs,
that to do, he prouyded a raunsome for vs: that
was, the most precyous body & bloud of his owne
most deare & best beloued sonne Jesu Chryst, who
besydes thys raunsome, fulfilled the lawe for vs
perfectly. And so the iustice of God, and his mercy
did embrace together, & fulfilled the mystery of our
redēption. And of this iustice & mercy of god, knit
together, speaketh S. Paule, in the .iii. Chapt. to
the Romaines: all haue offended & haue nede of
glory of God, but ar iustified frely by his grace, by
redētion, which is in Jesu Chryste, whō god hath
set forth to vs, for a reconciler & peace maker, tho-
row faith in his bloud, to shew his righteousness.
And in the .x. Chap. Chryst is the ende of the lawe,
vnto righteousness, to euery man that beleueth.
And in the .viii. Cha. that whyche was impossible
by the lawe, in as muche as it was weake by the
fleshe, God sending his owne sonne, in the simily-
tude of sinfull fleshe, by sinne damned sinne, in the
fleshe, & the righteousness of the lawe might be ful-
filled in vs, which walke not after the fleshe, but
after the spirite. In these foresayd places, the Apo-
stle toucheth specially thre thinges, which muste
go together in our iustification. vpon gods part,
his great mercy & grace: vpon Chrystes part, iustice
that is, the satisfaction of gods iustice, or the price
of our redemption, by the offering of his bodye, &
sheddyng of hys bloud, with fulfilling of the lawe,
perfectly & thoroughly: & vpon our part true & liue-
ly faith in the merites of Jesu Chryst, which yet is
not

Rom. iii.

Roma .x.

Ro. viii.

These thi-
ges must
go toge-
ther in
our iusti-
fication.

Of salvation.

not ours, but by gods working in vs. So that in our iustification is not only gods mercy & grace, but also hys iustice, whiche the Apostle calleth the iustice of god, & it consisteth in paying our ransome, & fufylling of the laboe, and so the grace of god doth not shut out the iustice of god in our iustification, but only shutteth out the iustice of mā: & is to say, & iustice of our workes, as to be merits of deseruyng our iustification. And therfore saint Paule declareth here nothing byon the behalfe of man, concernyng hys iustificatiō, but only a true & liuely fayth, which neuerthelesse is & gift of god & not mans onely worke without god. And yet & howe it is to be vnderstand that faith iustifieth without workes, fayth dothe not shut out repentance, hope, loue, dread & the feare of god, to be ioyned with faith in euery man & is iustified: but it shutteth them out fro the office of iustifying. So that although they be al preset together, in him & is iustified, yet they iustifye not altogether. For & faith also doth not shut out the iustice of our good workes, necessarili to be done afterward of duetie towards god, (for we are most bounden to serue god, in doing good dedes, cōmaunded by him in his holy scripture, al the dayes of our lyfe:) But it excluded thē so, that we may not do thē to this entēt, to be made good by doing of thē. For all the good workes that we can do be vnperfect, & therfore not able to deserue our iustification: but our iustification doth come frely by the mere mercy of god, & of so great & free mercy, & whereas al & world was not able of their selues to pay any part towardes their ransom, it pleased our heauēly father of his infinite merci to out any our desert or deseruing, to prepare for vs the

The .2. part of the Sermon

the moste pꛛecyous iewelles of Chꝛistles body and bloude, wherby our raunsome might be fully paid the lawe fulfilled, and his iustice fullye satisfied. So that Chꝛyste is now the ryghteousnes of all them that trulye do beleue in hym. He for them payde theyꝝ raunsome by hys death. He for them fulfilled the lawe in hys lyfe. Soo that now in hym and by hym euery true Chꝛistian man maye be called a fulfiller of the lawe: forasmuch as that which theyꝝ infꝛymytie lacketh, Chꝛistles iustyce hath supplied.

The seconde parte of the Sermon
of Saluation.



We haue heard of whom all men ought to seke theyꝝ iustification & ryghteousnesse, and howe also this righteousness commeth vnto men by Chꝛistles death and merites: ye harde also howe that thꝛee things are requyꝛed to the obtaining of our ryghteousnes: That is, Gods mercy, Chꝛistles iustyce, and a true & a lyuely fayth, out of the which fayth, springeth good woꝛkes. Also before was declared at large, that no man can be iustified by his owne good woꝛkes, that no man fulfilleth the lawe, accoꝛdyng to the full request of the lawe.

Gala. 3. And Saynt Paule in his Epistle to the Galathians pꝛoueth the same, saying thus: If there hadde ben any lawe geuen which could haue iustified: verely, ryghteousnes shoulde haue been by the lawe. And agayne he sayth: yf ryghteousnesse be by the lawe, then Chꝛyst dyed in vayne. And agayne he saith: you that are iustified by the lawe, are

Of Saluation.

are fallen away from grace. And furthermore, he
 wryteth to the Ephesiāns on this wise, by grace ar
 ye saued through fayth, & that not of your selues, Eph. i.
 for it is the gyfte of God, and not of woꝝkes, leaste
 any man should glory. And to be short the somme
 of all Paules disputation, is this: that yf Justice
 come of woꝝkes, then it cometh not of grace: And
 if it come of grace, then it cometh not of woꝝkes
 And to this ende tendeth al the prophetes, as S.
 Peter sayth in the tenth of the Actes: of Christ all Actes.
 the Prophetes (sayth Saynt Peter) do witnesse
 that through his name, al they that beleue in him
 shal receiue the remissio of synnes. And after thys
 wyse to be iustified onely by this true and lyuelye Fayth onely
is iustifieth
is the doc-
trine of old
doctours.
 fayth in Christ, speaketh al the olde and auncient
 aucthours, both Grekes and Latynes. Of whom
 I wyl specially rehearse three: Hillary, Basil, and
 Ambrose. S. Hillary saith these woꝝdes plainelye
 in the. ix. Canon vpon Mathew: Faith onely iusti
 fieth. And saint Basil, a Greke aucthour, wryteth
 thus: This is a perfecte and a whole reioysing in
 God, when a man auunceth not him selfe for his
 owne ryghteousnesse, but knowledg hym selfe
 to lacke true iustyce and ryghteousnesse, and to be
 iustified by the onely fayth in Christ. And Paule Philip. iii.
 (sayth he) doeth glory in the contempt of his owne
 ryghteousnesse, and that he loketh for the ryghte-
 ousnesse of God, by fayth.

These be the very woꝝdes of saint Basil. And
 Saynt Ambrose, a Latyn aucthour, sayth these
 woꝝdes. This is the ordynaunce of GOD, that ie
 which beleue in Christ, should be saued withoute
 woꝝkes, by fayth onely, freely receyuing remission

The second part of the Sermon,

of hys synnes. Consider diligently these wordes: without woorkes, by fayth onely, frely we receyue remission of oure synnes. What canne be spoken moze playnely, then to saye: that freely wythoute woorkes by faythe onely we obtayne remission of our synnes. These and other lyke sentences, that we be iustified by faythe onely, freely and without woorkes, we do reade oft tymes in the mooste best and auncient wyrters. As besyde Hilarie, Basyl, and Sainte Ambrose before rehearsed: we reade the same in Orygene, Saynt Chrysostome Saynt Ciprian, saynte Augustyne, Prosper, Decumenius, Phocius, Bernardus, Anselme, and many other aucthous: Greke and Latyn. Neuerthelesse, thys sentence: that we be iustified by faythe onely, is not so meant of theim, that the sayde iustifying faythe is alone in manne, withoute true repentaunce, hope, charytie, dreade, and the feare of G D, at anye tyme and season. For when they say: that we be iustified freely, they meane not that we shoulde or myghte afterward be idle, and that nothyng shoulde be required on our partes afterwarde: Neyther they meane not so to be iustified wythoute our good woorkes, that we shoulde do noo good woorkes at all, lyke as shalbe moze expessed at large hereafter. But this saying, that we be iustified by faith onely, freely and without woorkes: is spoken for to take away clearly all meryte of oure woorkes as beinge vnable to deserue our iustification at Gods handes, and thereby moost playnely to expresse the weaknesse of man, and the goodnes of god: the great infirmitie of our selues, and the myght and power of

Faythe as
done, howe
it is to bee
vnderstand.

Of Salvation.

of God, the imperfectnes of our owne woorkes, and the most aboundaunt grace of our sauour Chryst. And therefore wholly to ascribe the merite and deseruing of our iustification, vnto Chryst onely, and his most precious blood shedyng. This sayth the holy scripture teacheth: this is the strong roche & foundation of Christian religion: thys doctrine al old and auncient auctours of Chrystes Church do approue: this doctrine auunceth & setteth forth the true glorye of Chryste, and beateth downe the bayng glorye of man: thys, whosoever denyeth, is not to be compted for a Chrystian manne: not for a setter forth of Chrystes glory, but for an aduersary to Chryst & hys gospel, and for a setter forth of mens bayne glory. And although this doctrine be neuer so true (as it is most tru in dede) that we be iustified frely without all merite of oure owne good woorkes (as saint Paule doth expresse it) and freely by this liuely and perfecte sayth in Chryste onely (as thauncient auctours vse to speake it) yet thys true doctrine must be also truely vnderstande & most playnely declared, lest carnall men shoulde take vniustly occasion thereby, to lyue carnally after y^e appetite and wyl of the world, the flesh, and the deuyl. And because no man shoulde erre by mistakyng of thys doctrine, I shal playnely and shortly so declare the ryght vnderstandyng of the same, that no man shal iustly thynke, that he may thereby take any occasion of carnal libertie, to folowe the desyres of the fleshe, or that thereby anye kynde of synne shalbe committed, or anye vngodly lyuynge the more vbled.

First, you shal vnderstande, that in our iustification

E.ii.

tion

The profyte
of the doc-
tryne of
sayth onely
iustifyeth.

what they
be that im-
pugne the
doctrine of
sayth onely
iustifyeth.

A declarati-
on of thys
doctrine of
sayth wth
out woorkes
iustifyeth.

The second part of the Sermon,

Justification
is the
office of
god onely.

cation by Chryst it is not all one thinge, the office of God vnto man, and the office of man vnto God, Justification is not the office of man, but of God, for man cannot, making him selfe righteous by his owne workes, neither in parte, nor in the whole, for that were the greatest arrogancie and presumption of man, that Antichrist coulde set vp agaynst God to affirme, that a man myghte by his owne workes, take awaye and purge his owne synnes, and so iustifie him selfe. But in iustification is the office of God onely, and is not a thyng whiche we render vnto hym, but whych we receyue of hym: not whych we geue to hym, but whych we take of hym, by his free mercy, and by the only merites of his most derely beloued sonne, our onely redeemer, sauour, and iustifier Iesus Chryst, so that the true vnderstandynge of this doctryne: we be iustified frely by faythe without workes, or that we be iustified by faith in Chryst onely: is not that this our owne acte, to beleue in Chryst, or this our faith in Chryst, whiche in within vs, doeth iustifie vs, and deserue our iustification vnto vs (for that were to coumpt oure selues to be iustified by some acte or vertue that is within oure selues) but the true vnderstandinge & meanyng therof, is, that although we heare Gods worde, and beleue it, although we haue faith, hope, charite, repentaunce, dread and feare of God within vs, and do neuer so manye good workes ther vnto: yet we must renounce the merite of all oure sayd vertues, of fayth, hope, charite, and all oure other vertues and good dedes, whych we eyther haue done, shal do, or canne do, as thynges that be farre to weake, and insufficiēt
and

Of Salvation.

and vnperfect, to deserue remission of our sinnes,
and our iustification, and therefore we must trust
only in Gods mercy, and that sacrifice which our
high priest and sauour Christ Iesus the sonne of
God once offered for vs vpon the crosse, to obtaine
thereby Gods grace, and remission, as well of our
originall sinne in Baptisme, as of all actual synne
committed by vs after our baptisme, if we truely re-
pent and tourne vnsaynedly to hym agayne. So
that as saint John Baptist, although he were ne-
uer so vertuous and godly a man, yet in this mat-
ter of forgiuing of sinne, he did put the people frō
hym, and appoynted theym vnto Chryste, sayinge
thus vnto them: Beholde, yonder is the lambe of Ihon. 1.
God, which taketh away the sinnes of the world:
euen so, as great & as godly a vertue as the liue-
ly faith is, yet it putteth vs from it self, and remit-
teth or appoynteth vs vnto Christ, for to haue one-
ly by hym remission of our sinnes, or iustification.
So that our sayth in Christ (as it were) sayth vn-
to vs thus, it is not I, that take away your sinnes
but it is Christ onely, and to hym onely, I sende
you for that purpose, forsakyng there in all
your good vertues, wordes, thoughtes
and workes, and onely put-
tyng your trust in
Chryste.

C.iii.

The

The thyrde parte of the Sermon, of Saluation.



Thath ben manifestli declared be
to you, that no man can fulfyll the
lawe of God, and therefore by the
lawe al men are condemned: wher
vpon it folowed necessarye, that
some other thing shoulde be requir-
ed for our Saluation, then the lawe: and that is
a true and a lyuelie fayth in Chryste, byngynge
forth good woorkes, and a lyfe according to gods
commaundementes. And also you heard the aun-
cient auctours myndes of thys sayinge, fayth in
Chryst onely iustifyeth man, so playnely declared:
that you se, that the verye true meanynge of thys
proposition or sayinge: we be iustified by fayth in
Chryste onely, (accordinge to the meanynge of the
olde auncient auctours) is thys: we put our fayth
in Chryste, that we be iustified by hym onelye, that
we be iustified by Gods free mercy, & the merites
of our sauour Chryste onely, and by no vertue or
good woork of our owne, that is in vs, or that we
can be able to haue or to do, for to deserue the same:
Chryste, hymselfe onelye beyng the cause merito-
rious thereof.

Here you perceaue many wordes to be vsed to
auoyde contention in wordes with them that de-
lyght to braule aboute wordes, and also to shewe
the true meaning, to auoyd euill taking and mis-
vnderstandynge: and yet peraduenture al wil not
serue with them that be contencious: but conten-
ders wyll euer forge matter of contention, euen
when they haue none occation thereto. Notwith-
standynge

Of Salvation.

standynge, suche be the lesse to be passed vpon, soo
that the reste maye profyte, whyche wyll be more
desirous to knowe y^e truth, then (when it is playne
enough) to contende aboute it, and with contenci
ous and captious cauillacions, to obscur and dar
ken it. Trueth it is, that our owne woorkes do not
iustifye vs, to speake properly of our iustificatiō
(that is to saye) our woorkes do not merite o^r de
serue remission of our synnes, and make vs of vn
iust, iust before god: but God of his mere mercye
through the onely mercies and deseruinges of his
sonne Iesus Chryste, dothe iustifye vs. Neuerthe
les, because fayth doth directly send vs to Chryste
for remission of our synnes, and that by fayth ge
uen vs of GOD, we embrace the promyle of gods
mercy, and of the remission of our synnes (whyche
thing none other of oure vertues o^r woorkes pro
perly doeth: therefore Scripture bseth to say, that
fayth without woorkes doeth iustifye. And foras
much, that it is al one sentence in effecte, to saye
fayth without woorkes, and onely fayth doeth iu
stifye vs, therefore the olde auncient fathers of the
churche, from tyme to time, haue vttered our iusti
fication with his speache: Onely fayth iustifyeth
vs: meanyng none other thing, then saint Paule
meante, when he sayde, faythe withoute woorkes
iustifyeth vs. And because all thys is broughte to
passe through the onely merites and deseruinges
of our sauoure Chryste, and not through our me
rites, o^r through the merite of any vertue that we
haue within vs, o^r of any woorkes that comethe
from vs: Therefore, in that respect of merit and de
seruing, we forsake (as it were) altogether agayne
fayth

The third part of the Sermon,

faith, woꝝkes, and al other vertues. For our owne imperfection is so great, through the corruptiō of originall sinne, that al is imperfect, that is within vs: faith, charitie, hope, Dreade, thoughtes, woꝝds, and woꝝkes, and therefore not apt to merite and deserue any parte of our iustification for vs. And this forme of speakyng vse we, in the humbling of our selues to God, and to geue al the glory to our sauour Christ, which is best woꝝthy to haue it.

Here you haue heard the office of god in our iustification, and howe we receyue it of him frely, by his merci, without our desertes, through true and liuely faith. Nowe you shall heare the office and duetie of a Chrystian man vnto GOD, what we ought on our part to render vnto God again, for his great mercy and goodnesse. Our office is, not to passe the tyme of this present lyfe vnfruitfullye and idellye, after that we are baptised or iustified, not caryng how few good woꝝkes we doo, to the glory of God, and profit of our neighbours: much lesse is it our offyce, after þ we be once made Chrystes members, to lyue contrarype to the same, making oure selues members of the Deuill, walking after his inticementes, and after the suggestyons of the woꝝrde and the fleſhe, whereby we knowe that we doe serue the woꝝde and the deuill, and not God. For that faith whiche bryngeth foorthe (without repentaunce) eyther euyl woꝝkes or no good woꝝkes, is not a right, pure, and lyuely faith but a deade, deuelyſh, counterfaicte, & fained faith as saynt Paule, and saint James call it. For euen the deuylles knowe and beleue, that Chyſte was borne of a virgin, that he fasted forty dayes, and fortye

They that
preache
faith onely
iustifyeth,
do not teach
carnal liber-
tie, or that
we shoulde
do no good
woꝝkes.

The De-
uylles haue
faith, but
not the true
faith.

Of Salvation.

fourty nightes, without meate and drinke, that he wrought all kynde of miracles, declaring himselfe very God. They beleue also þæt Christ for our sakes suffered most payneful death, to redeme vs from everlastyng death, and that he rose agayne from death the thyrdd day, they beleue that he ascended into heauen, and that he sitteth on the right hand of the father, & at the last ende of this world shall come agayne and iudge both the quicke and the dead. These articles of our faith the devils beleue and so they beleue al thinges that be wrytten in the newe and olde Testament to be true: and yet for al thys sayth, they be but devyls, remaynyng styll in theyr damnable estate, lackyng the verye true Christian sayth. For the ryght and true Christian faith is: not onely to beleue that holy scripture, & al the foresayd articles of our faith are true but also to haue a sure trust & confidence in Gods mercyfull promyses, to be saued from everlastyng dampnatio by Christ: wherof doth folow a louing hart, to obey his comaundements. And this true Christen sayth neyther anye deuyl hath, nor yet any man, which in the outward profession of hys mouth, and in his outward receiuing of the sacramentes, in comming to the church, and in al other outwarde apparaunces, semeth to be a Christian man, and yet in his liuing and dedes, sheweth the contrarype. For howe can a manne haue this true faith, this sure trust and confidence in God, that by the merites of Christ hys synnes be forgiven, and he reconsoled to the fauour of God, and to be partaker of the kingdom of heauen by Christ, whē he lyueth vngodlye, and denyeth Chryste in hys

What is the
true and
iustifying
sayth,

They that
continue in
euyl liuing
haue not
true sayth,

f.i.

dedes.

The third part of the Sermon,

Psalm. v dedes? Surely, no such vngodly man can harme this sayth and trust in GOD. For as they knowe Christ to be the onely sauour of the world: so they knowe also that wicked menne shal not enioy the kyngdome of God. They knowe that God hateth vnryghteousnes, that he will destroy al those that speake vntruelye, that those that haue done good woorkes (whiche can not be done without a lyuely sayth in Christ) shal come forth into the resurrection of lyfe, and those that haue done euyl, shal come vnto resurrection of iudgement: verye well they know also, that to them that be contencpous and to them that wyl not be obedyente vnto the truth, but wyl obey vnryghteousnes, shal come indignation, wraath, and afflictio. &c. Therfore to conclude, considerynge the infynyte benefytes of God, shewed and geuen vnto vs, mercifully without our desertes, who hath not only created vs of nothing, and from a piece of vyle clay, of his infynite goodnes, hath exalted vs (as touchynge our soule) vnto his owne similitude and likenesse: but also, whereas we were condemned to hell & death euerlastyng, hath geuen his owne naturall sonne, beyng God eternall, immortall, and equall vnto hym selfe in power and glory, to be incarnated, & to take our mortall nature vpon him, with the infirmities of the same: and in the same nature, to suffer most shamefull and payneful death for oure offences, to thintent to iustifye vs, and to restore vs to lyfe euerlastyng: so makynge vs also his dere children, brethzen vnto his onely sonne oure sauour Christ, and inheritous for euer with him of his eternall kyngdome of heauen.

These

Of Salvation.

These great and merciful benefites of God (yf they be well considered) do neyther minister vnto vs occasion to be ydle, and to lyue without doing any good workes, neyther yet styreth vs, by any meanes, to do euyl thynges: but contrary wyse, yf we be not desperate persons, and our heartes harder then stones, thei moue vs to render our selues vnto God wholly wyth al our wil, heartes, might and power, to serue him in al good dedes, obeying his commaundementes, during our liues, to seke in all thynges his glorie and honour, not our sensuall pleasures & bayneglory, euermore dreadinge wyllingly to offende such a mercifull God, and louing redemer, in worde thought or dede. And the sayd benefites of God, depely considered, moue vs for hys sake also to be euer ready to geue oure selues to oure neyghbours, and as much as lyeth in vs, to studye with all our endeuous, to do good to euery man, These be the frutes of the true sayth, to do good (as much as lyeth in vs) to euery man

And aboue all thynges, and in all thynges, to auaunce the glorie of God, of whom onely we haue our sanctification, iustificati on, saluacion, and redemption.

To whom bee euer Glory,
prays, and honour,
woylde without
end. Amen.

A shorte declaration of the true lyuely and Chrystian sayth.

Fayth.



**A deade
Fayth.**

James, ii,

Titus, i,

He first comming vnto god (good Chrystian people) is through faith whereby (as it is declared in the laste Sermon) we be iustified before god. And lest any man should be deceyued, for lacke of ryght vnderstandynge thereof, it is diligently to be noted, that sayth is taken in the Scripture, two manner of waies. There is one sayth, whych in Scripture is called a deade sayth: whyche bryngeth forth noo good woorkes, but is idle, barrayne, and vnfruitefull. And thys saythe, by the holye Apostle S. James, is compared to the saythe of Deuyls, whyche beleue GOD to be true and iust and tremble for feare, yet they doe nothyng well but all euyll. And suche a manner of saythe, haue the wycked and noughty Chrystian people, whych confesse God (as S. Paule sayth) in theyr mouth, but deny him in theyr dedes, beyng abhominable and without the right sayth, and to al good woorkes reprouable. And this saythe is a perswasion & beliefe in mannes hearte: whereby he knoweth that there is a God, and agreeth vnto all trueth of Gods most holy worde, conteyned in holy scripture. So that it consisteth onely in beleuyng in the worde of god, that it is true. And thys is not properly called sayth: But as he that readeth Cesars Commentaries, beleuyng the same to bee true, hath thereby a knowledge of Cesars lyfe, and notable actes, because he beleueth the hystory of Cesar: yet it is not properly sayde that he beleueth

Of Faith.

leneth in Ceaser, of whome he lokeeth for no helpe
nor benefite: Euen so, he that beleueth that al that
is spoken of God in the Byble, is true, and yet ly-
ueth so vngodly, that he can not loke to enioy the
promyses and benefytes of god: although it maye
be sayde that such a man hath a faythe and beliefe
to the wordes of God, yet it is not properlye sayde
that he beleueth in God, or hath such a fayth and
trust in God, wherby he may surely loke for grace
mercy, and euermlasting lyfe at Gods hand, but ra-
ther for indignation and punysshment, accordyng
to the merites of his wycked lyfe. For as it is writ-
ten in a booke, intituled to bee of Didimus Alex-
andrynus: forasmuch as fayth without woorkes is
deade, it is not now faith: as a deade man is not a
man. This dead faith therfore is not the sure and
substancial fayth, whiche saueth sinners. Another ^{A lyuelye} fayth.
fayth there is in scripture, which is not (as the fore
said faith) idle, vnfruiteful, and dead, but woorketh
by chariti (as S. Paul declareth) Gala. v. Whych ^{Gala. v.}
as the other bayne fayth, is called a dead fayth, so
may this be called a quicke or lyuelye faythe. And
this is not onely the common beliefe of the Arty-
cles of our fayth, but it is also a true trust and con-
fidence of the mercye of God, through oure Lorde
Jesus Chryste, and a stedefast hope of al good thin-
ges to be receyued at gods hand: & that although
we, through infyrmyty or temptation of our ghos-
tlye enemye, doe fall frome hym by synne, yet yf we
retourne agayne vnto hym by true repentaunce
that he wyll forgeue and forget oure offences, for
hys sonnes sake oure Sauour Jesus Chryste, and
wyll make vs inherytours wyth him, of hys euer-
lastinge

The .i. part of the Sermon

lasting kyngdome, and that in the meane tyme vntyll that kyngdome come, he wyl be our p[ro]tec-
tor and defendo[er] in al perils and daungers, what
foeuer do chaunce: and that, though sometyme he
doth send vs sharpe aduersitie, yet that euermore
he will be a louyng father vnto vs, correctinge vs
fo[er] our synne, but not withdrauyng hys mercy fi-
nally from vs, yf we trust in hym, and commit our
selues whollye vnto hym, hange onely vpon hym,
and call vpon hym, ready to obeye and serue him.
Thys is the true, lyuely and vnfained Christian
fayth, and is not in the mouth and outwarde pro-
fession onely: but it lyueth, and styreth inwardly
in the heart. And thys fayth is not wythout hope
and trust in God, no[er] wythout the loue of God
and of our neyghbours, no[er] wythout the feare of
God, no[er] without the desyre to heare Gods word,
and to folowe the same in eschewyng euill, and
doyng gladly all good workes.

Heb. xi. 1 This fayth (as saynt Paule Describeth it) is the
sure ground & foundacion of the benefites: which
we ought to loke fo[er] and trust to receiue of God, a
certificat and sure loking fo[er] them, although they
yet sensiblye appeare not vnto vs. And after he
sayth: he that commeth to God, must beleue, both
that he is, & that he is a merciful rewarde[r] of well
doers. And nothing commendeth good men vnto
god so muche, as thys assured fayth & trust in him.
Of this fayth, thre thinges are specially to be noted
the thin-
ges are to
be noted
of fayth. ffirst that thys fayth doth not lye deade in the
hearte, but is lyuelye and fruitefull in byngyng
foorth good workes.

Second, that withoute it, can no good workes be
done

Of Faith.

done, that shalbe acceptable and pleasant to God
Thy: d, what maner of good woꝝkes they be, that
thys fayth doeth bynge forth.

f oꝝ the fyꝛst, as the lyght cannot be hyd, but wil
shewe forth it selfe at one place oꝝ other: So a true ^{Faith is}
fayth can not be kept secrete, but when occasion is ^{full of}
offered, it wyl breake oute, and shewe it selfe by ^{good woꝝ}
good woꝝkes. And as the lyuyng bodye of a man ^{kes.}
euer exerciseth such thinges as belongeth to a na-
tural and lyuyng body, foꝝ nourysshment and pre-
seruation of the same, as it hath nede, oportunitie
and occasion: Euen so the soule that hath a lyue-
lye fayth in it, wyl be doyng alwaie some good
woꝝke, whyche shall declare that it is lyuyng and
wyl not be vncoccupied. Therefore, when men
heare in the scryptures, so hyghe commendacions
of fayth, that it maketh vs to please God, to lyue
with God, and to be the chyldren of God: yf then
they phantasy, that they be set at libertie from do-
yng all good woꝝkes, and may lyue as they luste,
they trifle with god and deceiue them selues. And
it is a manifest token that they be farre from ha-
uyng the true and liuely faith, and also farre from
knowledge what true faith meaneth: f oꝝ the very
sure and lyuely Christian fayth is, not onely to be-
leue all thinges of God whiche are conteyned in
holy scripture: but also, is an earnest trust, and co-
fidence in G O D, that he doeth regarde vs: and
that he is carefull ouer vs, as the father is ouer
the chyld whom he doth loue: and that he wyl
be mercifull vnto vs, foꝝ his only sonnes sake: and
that we haue our sauiour Chyste oure perpetuall
aduocate & pꝛiest, in whose only merites, oblatio &
suffryng

The. 1. part of the Sermon

suffering, we do trust that our offences be continually washed and purged, whensoever we (repenting truly) do returne to hym, with oure whole hearte, stedfastly determining with our selues, thorough his grace, to obey and serue him in keeping his commaundements, and neuer to turne backe agayne to synne. Suche is the true fayth that the Scripture doeth so much commende, the whych when it seeth and considereth what god hath don for vs, is also moued through contynual assistance of the spirite of God, to serue & please him, to kepe his fauour, to feare hys dyspleasure, to contynue hys obedient chyl dren, shewing thankfulness agayne by obseruing or keeping his commaundmentes, & that frely, for true loue chieflye, and not for dreade of punishment, or loue of temporal reward considering how clerely, without our deservings we haue receiued his mercy and pardon feely.

Baruc. ii.

This true faith wyll shewe forth it self, & can not longe be idle. For as it is wyrtte: The iust man doth liue by his fayth. He neyther slepeth, nor is idle when he should wake and be well occupied.

Iere. xviii.

And God by hys Prophet Jeremy saith, that he is a happy and blessed man, which hath fayth and confidence in God. For he is lyke a tree, set by the watersyde, that spreadeth his rotes abroad toward the moisture, and feareth not heate when it cometh: hys lease wyll be grene, and wil not cease to bringe forth his fruite. Euen so, faithful men (putting away all feare of aduersitie) wyll shewe forth the fruite of theyr good workes, as occasion is offered to doe them.

The

The seconde part of the Sermon of Fayth.



Ye haue heard in þe first part of this ser-
mon, that ther be two kindes of faith: a
dead & an vnfruitful faith, and a faith
liueiy þe woꝛketh by charitie. The first
to be vnprofitable, the secōd necessary
foꝛ the obtaining of our saluatiō: the whyche faith
hath charitie alwayes ioyned vnto it, and is fruit
full, bꝛinging foꝛth all good woꝛkes. Now as cō-
cerning the same matter, you shall heare what fo-
loweth. The wise man sayeth: he that beleuieth in
God, will hearken vnto his commaūdemēts. For
if we do not weꝛe our selues faithful in our con-
uersation, the fayth whiche we pꝛetende to haue
is but a fayned faith: because the true Chꝛystian
faith is manifestly shewed bi good liuing, and not
by woꝛdes onely, as saynt Augustine sayth: good
liuing cannot be separated from true faith, which
woꝛketh by loue. And Saint Chꝛisostome sayth:
fayth of it selfe is full of good woꝛkes, as sone as a
man doth beleue, he shall be garnished with them.
Howe plentiful this faith is of good woꝛkes, and
howe it maketh the woꝛke of one man moꝛe accep-
table to god then of another: S. Paule teacheth at
large in the .xi. chap. to the Hebꝛ. saying that faith
made the oblation of Able better, then the oblaci-
on of Cayne. This made Noe to buylde the arke.
This made Abraham to forsake his country, and
al his frendes, and to go into a far country, there
to dwel among straungers. So did also Isaac &
Jacob: depending oꝛ hanging onely of the helpe &
trust, that they had in God. And when they cāe to

Ecclesi. 32.

Libro de fi-
de et opor-
bus.
Cap. ii.

Sermo de
lege & fide.

Hebꝛ. xi.
Gene. iiii.
Gene. vi.
Eccle. 44.
Gene. xi.

G.i.

the

The second part of the Sermon,

the countrey, which god promised the they would build no cities, towne, nor houses, but liued like straungers in Tentes: that might euery day be remoued. Their trust was so much in god, that they set but litle by any worldly thing, for that god had prepared for the, better dwelling places in heauen of his own foundatiō & building: This faith made

Abraham ready at gods commaundement: to offer his owne sonne & heire Isaac: whom he loued so well, and by whom he was promised to haue innumerable issue: among the which, one shoulde be borne, in whom all nacions shoulde be blessed: trusting so much in god, that though he were slaine, yet that god was able by his omnipotent power, to raise him fro death, and perfourme his promise. He mistrusted not the promise of god, although contrary to his reason, euery thing seemed contrary. He beleued verely, & god would not forsake him in dearth & famine, that was in the countrie. And in all other daungers that he was brought vnto, he trusted euery & god would be his god. & his protectour, & defendour, whatsoeuer he sawe to the contrary. This faith wrought so in the hart of Moses, that he refused to be taken for kyng Pharaos daughters sonne, & to haue great inheritaunce in Egypt: thinking it better with the people of god, to haue affliction & sorrow, then with naughty men, in synne to liue pleasauntly for a tyme. By faith, he cared not for the threatning of kyng Pharaos, for his trust was so in God that he passed not of the felicitie of this world, but looked for the reward to come, in heauen, setting his heart vpon the inuisible god, as yf he had sene him euery present before his eyes. By faith

the

Gene. xli.

Eccle. xliii.

Exod. ii.

Of Faith.

the childre of Isreal passed through the red sea. By Exo. xliii,
Iosue. vi.
saythe, the walles of Hierico, fell downe withoute stroke, and many other wonderful myracles haue bene wrought. In all good men, that heretofore haue beene, sayth hath brought fourth theyr good workes, and obteyned the promises of God.

Fayth hath stopped the Lions mouthes: faith hath Daniel, vi,
Daniel, iii,
quenched the force of fyre: sayth hath escaped the sweordes edges: saythe hath gyuen weakie men strength: victoꝝy in battayle, ouerthꝝwen the armies of infideles, rayled the dead to life, faith hath made good men to take aduersitie in good parte: some haue ben mocked and whyped, bound and cast in pryson, some haue lost all their goodes and lyued in greate pouertye: Some haue wandered mountaines, hilles, & wildernes: some haue bene craked, some flaine, some stoned, some sawen, some rente in pieces, some headed, some bꝛent withoute mercye, and world nat be deliuered, because they lohed to ryle afaigne, to a better state.

All these fathers martyres, and other holy men, (whom. S. Paule spake of, had their sayth surely fired in god, when al the world was against them. They did not onely know god to be the Lord, maker and gouernour of al men in the world: but also they had a special cōfidence & trust, that he was & would be their god, their comforter, aider, helper mainteyner, and defendour. This is the chꝛistian sayth, whych these holy men had, & we also oughte to haue. And although thei were not named Chꝛistian mē, yet was it a Chꝛystiā faith that they had for they lohed for al benefytes of GOD the father thꝛough the merites of hys sone Jesu chꝛist, as we

G.ii. no we

The second part of the Sermon,

7. Ihon
6. xib.

1. Cor. iiii.

Esa. xliii.

now do. This difference is betwene them and vs
for thei looked when Christ should come, and we be
in the time when he is come, Therefore sayth I. Au-
gustine: the tyme is altered & chaūged, but not the
saythe. For we haue both one sayth in one Chryste.
The same holye ghost also that we haue, had they,
sayth. S. Paule. For as the holy ghost doth teach
vs to trust in God, and to cal vpon hym as our fa-
ther: so did he teache them to say, as it is wrytten:
Thou lord art our father & redemer, & thy name
is without beginning, and euerlastig. God gaue
them then grace to be his thildzen, as he doth vs
nowe. But nowe by the comming of our sauoure
Chryst, we haue receyued more aboundauntly the
spirite of god in our heartes, wherby we may con-
ceiue a greater sayth and a surer trust, then many
of them had. But in effect they & we be all one: we
haue the same faith that they had in god, and thei
the same, that we haue. And S. Paul so much ex-
tolleth they: faith, because we should no lesse, but
rather more geue our selues wholly vnto Chryst,
both in profession & liuinge: now when Chryste is
come, then the olde fathers did before hys coming.
And by al the declaratiō of. I. Paul, it is euident, &
the true, liuely, & christian faith, is no dead, bayne
or vnfruitfull thing but a thinge of perfect vertue,
of wonderfull operatiō or working & strēgth, bryn-
gyng furthe al good mocions and good workes.

All holy scripture agreably beareth witnes, that
a true lyuely faith in chryst, doth bring furth good
workes, & therefore euery man must examine & try
hymself diligently, to knowe whether he haue the
same true liuely sayth in his hearte vnfaignedly, or

not,

of Faythe.

not, whiche he shall knowe by the fruytes thereof
Many that professed y^e sayth of Christ: wer in this
error: that they thought they knew god & beleued
in him, when in their lyfe they declared the contra-
rye: which error saint John in hys first epistle cō-
futing, writeth in this wyse: hereby we are certifi-
ed that we knowe God, if we obserue his cōmaun-
dementes. He that sayth he knoweth god, and ob-
serueth not hys commaundementes, is a lyer, & the
truth is not in hym. And agayne he saith: whoso-
uer saith: doth not see god, nor know him: let no
mā deceyue you, welbeloued childezen. And more-
ouer he sayth: hereby we know that we be of the
trueth, & so we shall perswade oure heartes before
him. For if our owne heartes reprove vs, God is a-
boue our heartes, & knoweth al thinges. Welbelo-
ued, yf our heartes reprove vs not, then haue wee
confidence in god, & shall haue of him whatsoeuer
we aske, because we kepe hys commaundemēts &
do those thynges that please him. And yet further
he sayth: Euerye man that beleueth that Iesus is
Christ, is borne of god, & we knowe that whatsoe-
uer is borne of god, doth not sinne: but the genera-
tion of god, purgeth hym, and the deuyll doth not
touch him. And finally he concludeth, & shewyng
y^e cause, whye he wrote thys Epistle, sayth: for this
cause haue I thus wrytten vnto you, y^e you maye
know y^e ye haue euerylastyng life which do beleue in
the sonne of God. And in his third Epistle, he con-
firmeth the whole matter of sayth and workes, in
few wordes, saying: he that doth well, is of god: &
he that doth euill: knoweth not god. And as saint
John saith: that as the liuely knowlege, and sayth

1. Ihon. ii.

1. Ihon. iii.

1. Ihon. iii.

1. Ihon. iii.

1. Ihon. v.

1. Ihon. v.

iii. Ihon. i.

The second part of the Sermon,

of god, brigeeth furth good workes: so saith he lyke
 wise of hope and charitye, that they cannot stand
 with euyl liuinge. Of hope he wyrteth thus: wee
 know that when god shall appeare, we shalbe like
 vnto hym, for we shall see hym, euen as he is. And
 whosoever hathe thys hope in hym, dothe purifye
 hymselfe, lyke as god is pure. And of charitye he
 saith these wordes, he that doth kepe gods word
 o: comaundement, in him is truely the perfect loue
 of god. And agayn he saith, this is the loue of god
 that we should kepe his comaundements. And .i.
 John wrote not thys, as a subtile sayinge deuised
 of hys obone phantasy: but as a most certaine and
 necessary trueth, taught, vnto him by Christ hym-
 selfe: the eternall & intallyble verety, who in many
 places doeth most clerely affirme, that sayth hope
 & charitye, cannot consist o: stande without good
 and godly workes. Of sayth, he saith: He that bele-
 ueth in the sonne: hath euerlasting life: but he that
 beleueth not in the sonne: shal not see that life, but
 the wrath of god remaineth vpon him. And y same
 he confirmeth with a double othe saying: forsothe
 & forsoth, I say vnto you, he y beleueth in me hath
 euerlastyng lyfe. Now forasmuch as he y beleueth
 in Christ hath euerlasting life, it must nedes conse-
 quently solow, y he that hath thys sayth, must haue
 also good workes, and be studious to obserue gods
 commaundementes obediently, for to them that
 haue euyl workes, & leade their lyfe in disobediēce
 & transgression o: breaking of Gods commaunde-
 mentes, without repētaunce: perteyneth not euer-
 lastyng life, but euerlasting death as Christe him-
 selfe saith: They that doe wel, shal go into life eter-
 nall,

1. Ihon, iiii,

1. Ihon, ii,

1. Ihon, v,

Ihon. iiii,

1. Ihon, v,

Ihon, vi.

Math. xxv

of Faythe.

nall but they that do euill,shal go into the euerla-
 sting fyre. And again he saith: I am the first letter Apoca. xxi.
 & the last, the beginning & the ending to him that
 is a thirst. I wyll geue of the wel of y water of lyfe
 frely: he that hath the victoꝝ,shal haue al things
 & I will be his God, & he shalbe my sonne, but thei
 that be fearefull, mistrustyn god, & lacking faith
 they that be cursed people & murderers: and for-
 nicatours and sorcerers, and Idolaters, and all
 lyers,shal haue their portion in the lake, that bur-
 neth with fyre and bymistone, which is the second
 death. And as Christ vndoubtedly affirmeth that Charitte
byngeth
furth good
workes.
Ihon. xiii.
 true faith bringeth forth good woꝝkes: so doth he
 say likewise of charitie. Whosoever hath my com-
 maundementes and kepeth theym, that is he that
 loueth me: And after he saith: he y loueth me wil
 kepe my woꝝde, and he that loueth me not, kepeth Ihon. xiii.
 not my woꝝdes. And as the loue of God is tryed
 by good woꝝkes, so is the feare of god also, as the
 wyle man saith: the dreade of god putteth away Eccle. i.
Eccle. xii.
 synne. And also he sayth: he that feareth god wyl
 do good woꝝkes.

The thyꝝde parte of the Sermon
 of fayth.



You haue hard in y second part of this
 sermon, that no man shuld think y he
 hath y liuely faith which scripture co-
 maundeth, when he liueth not obediẽtli
 to goddes lawes. foꝝ al good woꝝkes spꝝyng oute
 of that fayth. And also it hath bene declared vnto
 you by examples, that fayth maketh men stedfast
 quyet.

The third part of the Sermon,

quiet, & pacient in al affliction. Now as cōcerning the same matter, you shal heare what foloweth. A man may sone deceiue hymself, and thinke in hys owne phantasie, that he by faith knoweth god, loueth him, feareth him, & belongeth to hym, when in very dede he doth nothing lesse. For the tryal of al these thinges is a very godly & christian life. He that seleth his heart set to seke gods honour, and studieth to knowe the will and commaundemēts of God, and to frame himselfe therbnto, & leadi th not hys lyfe after the desire of his owne fleche to serue the deuill by sin, but setteth his mind to serue god for gods owne sake, & for his sake also to loue al his neighbours, whether they be frendes or aduersaries, doing good to euery man (as oportunitie serueth) & willingly hurting no man: suche a man may well reioyce in God, perceyuyng by the trade of his life, that he vnfainedly hath the right knowledg of God, a liuely faith, a stedfast hope, a true and vnfained loue & fere of god. But he that casteth away the yoke of gods commaundemētes from his necke, & geueth himselfe to liue withoute true repentaūce, after his own sensual mind and pleasure, not regarding to know gods word, and much lesse to liue according therbnto: such a man clerely deceiueth himself, & seeth not his own hart if he thinlieth that he eyther knoweth god, loueth him, feareth him, or trusteth in him. Some peraduenture phātasy in thē selues, that they be longe to god, although they liue in sin, & so thei come to the church and shew themselues as gods dere childre. But s. Ihon saith plainly: if we say y we haue any company with god, & walke in darkenes, we doo lye

Of Faith.

lye. Other do bainely thinke that they know and loue god, although they passe not of the cōmaundements. But S. Ihon saith clerely: he that saith I knowe God, & kepeth not his cōmaundements, he is a lyer. Some falsely perswade them selues, ^{1, Jhs, 4,} & they loue god, whē they hate theyr neyghbours. But S. Ihon saith manifestly: yf any man say I loue God, and yet hateth his brother, he is a lyer. He that sayeth that he is in the lyght & hateth his ^{1, Jhs, 4,} brother, he is styll in darkenes. He that loueth his ^{1, Jhs, 2,} brother, dwelleth in the lyght, but he that hateth his brother is in darkenes, & walketh in darkenes and knoweth not whyther he goeth: for darknes hath blinded his eies. And mozeouer he saith: here ^{1, Jhs, 2,} by we manifestly know the children of God from the childre of the deuyll. He & doth not righteously is not the child of god, nor he & hateth his brother. Deceiue not your selues therefore, thinking that you haue faith in God, or that you loue god, or do trust in him, or do feare him, whē you liue in syn: for then your vngodlye & sinfull life declareth the contrary, whatsoeuer you say or thinke. It pertaineth to a christian man to haue this true chrysten faith, & to trye hymselfe whether he hath it or no, & to know what belongeth to it, and howe it doth worke in hym. It is not the worlde that we can trust to, the worlde & al that is therein is but vanitie. It is god that must be our defence & protectiō agaynst all tēptacion of wickednes & sinne, errors, supersticiō, idolatry & al euyl. If al the worlde were on oure side & god agaynst vs, what could & worlde auayle vs? Therefore let vs set our whole sayth & trust in god, & nether the worlde, the deuill, nor al & power

The third part of the Sermon,

pouer of the ſhal preuayle againſt vs. Let vs ther
fore (good chriſtian people) trye and examyne our
faith what it is: let vs not flatter oure ſelues, but
loke vpon our workes, and ſo iudge of oure fayth
what it is. Chryſt hymſelfe ſpeaketh of thys mat-
ter & ſaith: the tree is knowen by the fruite. Ther-
fore let vs do good workes, and therby declare our
faith to be the liuely chriſtiā faith. Let vs by ſuche
bertues as ought to ſpryng out of faith, ſhew our
electiō to be ſure & ſtable as ſ. Peter teacheth. En-
deuor your ſelues to make your calling & choſing
certaine by good workes. And alſo he ſaith, mini-
ſter or declare in your faith bertue in bertue, kno-
ledge in knowlege, tēperaunce in tēperaunce, pa-
cience agayne in patience, godlynes in godlynes,
brotherly charitie in brotherly charitie, loue. So
ſhal we ſhew in dede that we haue the verye lyue-
lye chriſtian faith, & may ſo both certifye oure con-
ſcience the better that we be in the righte fayth, &
alſo by theſe meanes confirme other mē. If theſe
fruites do not ſolow, we do but mocke with God,
deceiue our ſelues & alſo other men. Well may we
beare the name of Chriſten men, but we do lacke
the true faith that doth belong therunto: for true
faith doth euer bring forth good workes, as S.
James ſaith: ſhew me thy faith by thy dedes. Thy
dedes and workes muſt be an open testimonial of
thy fayth: otherwyſe thy fayth being wout good
workes, is but the deuyls faith, & faith of y wyched
a phātaſy of faith, & not a true chriſten faith. And
like as the deuils & euyl people be nothing y bet-
ter for their cōūterfeit faith, but it is vnto the the
more cauſe of damnation: ſo they y be chriſtened &
haue

Of Faith.

haue receiued knowledge of god & of Christs merites, and yet of a set purpose do liue ydelly, without good workes, thinkyng the name of a naked faith to be eyther sufficient for them, or els setting their mindes vpon vayne pleasures of this worlde, do lyue in synne without repentaunce, not vtter-
ryng the fruites that do belonge to such an hygh profession: vpon such presumptuous persons, and wyllfull sinners, muste nedes remayne the great vengeance of God, and eternall punishment in hell prepared for the and wicked lyuers.

Therefore, as you professe the name of Christ (good christian people) let no suche phantasy and imagination of faith at any tyme begyle you: but be sure of your faith, try it by your liuyng, loke vpon the fruites that cometh of it, marke the increase of loue and charite by it towards God and youre neighbour, and so shal you perceiue it to be a true liuely faith. If you fele and perceiue suche a faith in you, reioyce in it: and be diligent to maintayne it and kepe it still in you: let it be dayly increasing and more and more, by well workyng, and so shal you be sure, that you shall please god by this faith: and at the length (as other faithfull men haue done before) so shall you (when hys wyl is) come to hym, and receiue the ende and synall rewarde of your faith (as S. Peter nameth it) the saluation

of your soules: the which God graunt vs, that hath promised the same vnto his faithfull. (Peter,)

To whom be all honour and glory,
world without ende.

Amen.

D.ii.

A Sermon

A Sermon of good Workes annexed vnto Fayth.



In the last Sermon was declared vnto you, what the liuely and true fayth of a Christian man is: that it causeth not a man to be ydle, but to be occupied in bringyng forth good workes as occasion serueth.

No good
workes can
be don wth
out fayth,

Nowe by Gods grace shalbe declared the second thyng that before was noted of fayth, that without it can no good worke be done accepted and plesaunt vnto GOD. For as a braunche can not beare fruite of it selfe (saith our Sauour Christ) except it abyde in the vyne, so can not you excepte you abyde in me: I am the vyne, and you be the braunches: he that abydeth in me, and I in hym, he bringeth forth much fruite: for without me, you can do nothyng. And S. Paule proueth the Eunoch had fayth, because he pleased god. For without fayth (saith he) it is not possible to please god. Ro. 14. And agayne to the Roma. he sayth: whatsoeuer worke is done without fayth, it is sinne. Fayth geueth life to the soule, and they be as much Dead to god that lack fayth, as they be to the world whose bodies lacke soules. Without fayth all that is don of vs, is but dead before God, although the worke seme neuer so gay & glorious before man. Euen as the picture grauen or painted is but a Dead representation of the thing it self, & is without lyfe, or any maner of mouinge: so be the workes of all vnfaythfull persons before God. They do appeare to be lyuely workes, and in dede they be but dead, not awayling to the euerlasting lyfe: They be but shadowes & shewes of lyuely & good thinges, and not.

Of good workes.

not good & lyuely thynges in dede. For true sayth
doth geue life to the workes, and out of such faith
come good workes, that be very good woorkes in
dede, & without, no worke is good before God, as ^{In psal}
saith S. Augustin: We must set no good woorkes ^{Psal, 31,}
before sayth, nor thynke that before sayth a man
may do any good worke: for such workes although
they seme vnto me to be praise worthy, yet in dede
they be but vaine, & not allowed before God. They
be as the course of a Horse that runneth out of the
way, whyche taketh great labour but to no pur-
pose. Let no man therefore (sayth he) reckon vpon
his good workes before hys sayth: Wher as sayth
was not, good workes were not: The intēt (saith
he) maketh the good workes, but sayth must gyde
and order thentent of man, And Chryste sayth: yf ^{sayth, 6,}
thyne eye be nought, thy whole bodye is full of
darkenes. The eye doth signifye the intent (sayth
S. Augustin) wherwith a man doth a thing. So ^{In psal}
that he, whiche doth not hys good workes with a ^{Psal, 31,}
godly entent & a true sayth, that worketh by loue:
the whole body besyde (that is to say) al the whole
number of his workes is darke, & there is no light
in them. For good dedes be not measured by the
factes themselues, & so Descerned from byces, but
by the endes & ententes, for y which they be done.
If a Heathen man cloth the naked, f. de y hungry
and do suche other like workes: yet because he doth
them not in sayth, for the honour & loue of God,
they be but dead, vaine & fruitles workes to hym.
Faith is it, that doth commend the word to god:
(for as S. Augustine saith) whether thou wilt or
no, that worke that cometh not of faith is nought:

The. i. part of the Sermon

where the sayth of Chryste is not the foundation,
there is no good worke, what building loeuer we
make. Ther is one worke in the which be al good
workes, that is sayth, which worketh by charytie:
yi thou haue it, thou hast the grounde of all good
workes. For the vertues of strength, wisdom, tē-
peraunce, and iustice be al referred vnto this same
sayth. Without this faith we haue not them, but
only the names & shadowes of them (as S. Augu-
stine saith.) Al the life of them that lacke the true
sayth, is synne, & nothing is good withoute him &
is the aucthour of goodnes: where he is not, there
is but fained vertue, although it be in y best wor-
kes. And S. Augustine declaring this verse of the
Psalme: The Turtle hath found a nest, weere she
may kepe her yonge birdes: saith, that Jewes, he-
retikes & pagans, do good workes, they cloth the
naked, fede the poore, & do other workes of mercy,
but because they be not done in y true faith, ther-
fore the birdes be lost. But if they remaine in sayth
then faith is the nest & safegarde of their birdes, &
is to say, safegard of their good workes, that the
reward of them be not vtterly lost. And thys mat-
ter (which S. Augustine at large in many booke
disputeth.) S. Ambrose concludeth in few words,
sayinge: he that by nature would withstand vyce,
eyther by naturall wil or reason, he doth in bayne
garnishe the time of thys life, & atteyneth not the
very true vertues, for without the worshippinge
of the true god, that which semeth to be vertue is
vice. And yet most plainly to this purpose, writeth
S. Ihon Chrysostome in this wise: you shal finde
many which haue not y true faith, & be not of the
flocke

Deus ca:
si Genti:
um, li, i,
cap, iii,

In sermo-
ne de fide
lege, &
spiritu
sancto.

Of good workes.

flocke of Christ, & yet (as it appeareth) they flozysht
in good workes of mercy: you shal find the full of
pietie, compassion, & geuen to iustice: and yet for
al that they haue no fruit of their workes, because *Ihon. 2,*
the chief worke lacketh. For whē the Jewes asked
of Christ what they shoud do to worke good wor-
kes, he answered: this is the worke of God, to be-
leue in hym whom he sente: so that he called sayth
the worke of god. And asone as a man hath faith,
anone he shal flozyshe in good workes: for sayth of
it selfe is full of good workes, & nothinge is good
without faith. And for a similitude, he sayth that
they which glister & shine in good works without
faith in god, be lyke dead men, which haue goodly
and precious tombes, & yet it auayleth them no-
thing. Faith may not be naked wout good works
for then it is no true faith: and when it is adioyn-
ed to workes, yet it is aboue the workes. For as
men that be very men in deede, first haue lyfe, and
after be noryshed: so must our faith in Chryste go
before, & after be noryshed with good works. And
lyfe may be without noryshment, but noryshment
can not be without life. A man must nedes be no-
rished by good works, but first he must haue faith
he that doth good dedes, yet wout faith he hath
no lyfe. I can shewe a man that by faith wythout
workes lyued, and came to heauen, but wythout
sayth, neuer man had lyfe. The theise that was
hanged whē Christ suffered dyd beleue onely, and
the most merciful God iustified him. And because
no man shall saye agayne that he lacked tyme to
do good woorkes, for els he woulde haue done
them: trueth it is, and I wyll not contend there-
in.

The. 1. part of the Sermon

in, but this I wyll surely affirme, that faith onely saued hym. If he had liued & not regarded fayth and the workes therof, he shulde haue lost his saluation agayne. But this is the effecte that I say, that faith by it selfe saued hym, but workes by the selues neuer iustified any mā. Here ye haue hard the mynde of S. Chrysostome, whereby you maye perceiue that neyther fayth is withoute workes (haupng oportunitie thereto) nor workes can auaile to euerlastyng lyfe withoute fayth.

The seconde part of the Sermon
of good workes.



If three thinges which were in the former Sermon specially noted of lively faith, two be declared vnto you. The fyrst was, that faith is neuer idle without good workes, when occasyon serueth. The seconde, that good workes acceptable to God can not be done without fayth. Nowe to go forth to the thyrde part, that is: What maner of workes they be which spring out of true fayth, and leade faithfull men vnto euerlastyng lyfe.

what
workes
they are
that spring
of fayth,

This can not be knowen so well, as by our sayour our Christ him selfe, who was asked of a certayne great man the same question. What workes shall I do (sayde a Prince) to come to euerlastyng lyfe? To whom Iesus answered: If thou wilt come to the euerlasting life, kepe the commaundementes. But the Prince not satisfied herewith, asked farther: which commaundements? The Scribes and Pharyseis had made so many of their own lawes and traditions to bryng men to heauen, besydes Goddes commaundementes, that this man was

Mat. xix,

Mat. xix,

Of good workes.

in doubt, whether he shoulde come to heauen by those lawes and traditions, or by the lawe of God & therefore he asked Christ which commaundementes he meant. Wherunto Christ made him a plain aunswere, rehearsing the commaundementes of god saying: Thou shalt not kyl, thou shalt not commit adultery, thou shalt not steale, thou shalt not bear false witnesse, honoꝝ thy father and mother, and loue thy neighbours as thy self. By which words Christ declared that the lawes of God be the very way that doth leade to euerlastyng lyfe, & not the traditions and lawes of men. So that this is to be taken for a most true lesson taught by Christes owne mouth, that the woorkes of the mortal commaundementes of God, be the very true woorks of fayth, whych leade to the blessed lyfe to come. But the blindnes and malice of man, euen from the beginning, hath euer bene ready to fal from Gods commaundementes. As Adam the fyyst man, hauing but one commaundement, that he shuld not eate of the fruite forbidden, notwithstanding gods commaundement, he gaue credite vnto the womā seduced by the subtyll perswasion of the serpente, and so folowed his owne wil, and lefte gods commaundemente. And euer sence that tyme, al that came of him hath ben so blinded thꝛough original synne, that they haue bene euer ready to fall from God & his law, & to inuent a new way vnto saluation, by woorkes of their owne deuyls: so much & al most al the world forsakyng the true honoꝝ of & on ly eternall liuing god, wandered about their own phantasies, woꝛshypppyng som the Sun, & Mone, & Sterres: som Jupiter: Juno, Diana, Saturne

Math. xix.

The woꝛkes that leade to heauen, be the woꝛkes of gods commaundementes.

Man from his first fall lyng from gods commaundementes, hath euer ben redy to do the lyke and doo deuyse woꝛkes of his own phantasie, to please God wꝛth all.

The second part of the Sermon,

The deny-
ces & Idola-
try of the
gentyles. Apollo, Neptunus, Ceres, Bacchus, & other dead
men & women. Some therewith not satisfied, wor-
shipped diuers kindes of beastes, birdes, fish, foule
& serpentes, euery country, towne, & house in ma-
ner beinge deuided, & setting by Images of suche
thinges as they lyked and worshipping the same.
Suche was the rudenes of the people, after they
fel to their owne phantasyes, and left the eternall
liuing God and his commaundements, that they
deuised innumerable Images & gods. In whych
error and blindnes they did remayne, bntyl suche
time as almighty God, pyteinge the blindnesse of
man, sent his true prophet Moyses into the world
to reprove and rebuke this extreme madnes, and
to teache the people to know the only lyuing God
and his true honoꝝ and worship. But the corrupte
inclination of man, was so muche geuen to folow
his owne phantasyes (and as you woulde saye) to
fauoure his owne byꝛde that he broughte by hym
selfe, that all the admonitions, exhortations, bene-
fites, and threathinges of god, could not kepe him
from suche his inuentions. For notwithstanding
al the benefites of God, shewed vnto the people of
Israel, yet when Moyses went by into the moun-
tayne, to speake with almyghty God: he had tari-
ed there but a few dayes, when the people began
to inuēt new gods. And as it came in their heads
they made a calfe of gold, & kneled down and wor-
shipped it. And after y^e, thei folowed the Moabites
and worshipped Beelphegoꝝ the Moabites God.
Reade the boke of Judges, the boke of the kings
and the Prophetes, & ther you shall fynd howe vi-
cedefast the people were, how ful of inuentions, &
more

The deny-
ses and I-
dolatry of
Israelites.

Exod. xxxi.

Of good workes.

more ready to runne after theyr owne phantasies
then Gods most holy commaundementes. There
shal you reade of Baal, Moloch, Chamos, Mochō
Baalpeor, Astaroch, Beel, the Dragon, Priapus,
the brasen serpente, the twelue signes, and many
other, vnto whose images, the people with greate
deuotion inuented pilgimages, precious decking
and sensing them, kneeling & obone and offering to
them, thinking it an high merite before God, and
to be esteemed aboue the preceptes & commaundemē
tes of God. And where at that tyme God commaū
ded no sacrifice to be made, but in Ierusalē onely,
they did cleane contrary, making alters and sacri
fices euery where, in hilles, in woodes, and in hou
ses, not regarding Gods commaundementes, but
esteeming theyr owne phantasies, and deuotion to
be better then they. And the error hereof was soo
spreade abrode, that not onely the vnlearned peo
ple, but also the Priestes & teachers of the people,
partly by glorie & couetousnes were corrupted, &
partly by ignorance blyndely deceiued wyth the
same abominations: So much that kynge Achab
hauiug but onely Helias a true teacher and mini
ster of God there were eyght hundred and fyfye
priestes, that perswaded hym to honoꝝ Baal, and
to do sacrifice in the wodes oꝝ groues. And so con
tinued that horryble error, vntyll the thre noble
kyniges, as Iosaphat, Ezechias, and Iosias, gods
chosen ministers, destroyed the same clerely, and
brought againe the people from such theyr fained
inuentions, vnto the very commaundementes of
God: for the which thyng theyr immortall reward
and glory doth & shal remaine with God for euer.

The second part of the Sermon,

Religions
& sectes as
monge the
Iewes.

Math. xliii

Math. xv.
Esay. xix.

And belyde the foresaid inuentions, the inclination of man to haue his own holye deuotions, deuised new sectes & religions, called Pharises, Sadduceis, and Scribes, with many holye and godly tradicions & ordinaunces (as it semed by the outward apparaunce and goodly glysterynge of the workes) but in very dede all tending to Idolatry supersticion and hipocrisie: they heartes within beyng full of malice, pryde, couetousnes, and all wickednes. Against which sects, & their pretended holines christ cried out more behemētly thē he did against any other persōs, sayng and often rehearsing these wordes: Wo be to you Scribes & Phariseys, ye hypocrites, for you make cleane the bessele without, but within, you be full of rauine and fylthynes: thou blynd Pharisey, and hipocrit, first make the inward parte cleane: For notwithstanding all the goodly tradicions, & outward shewes of good workes, deuyled of theyr owne imagination, wherby they appeared to the world, most religious and holy of all men: yet Christe (who sawe they heartes) knewe that they were inwardly in the sight of God, most vnholly, moste abhominable and farthest from God of al men, Therfore said he vnto them: Hypocrites, the Prophet Esay spake full truly of you, when he sayde: This people honour me with their lyppes; but they heart is far from me: they worshyppe me in bayne, that teache Doctrines and commaundemētes of men: For you leaue the commaundements of God, to kepe your owne tradicions.

And though Christ sayde, they worship God in bayne that teach Doctrines and commaundemētes of

Of good workes.

of men: yet he meant not therby to ouerthrow all mens cōmaundementes, for he him selfe was euer obedient to the Princes and their lawes, made for good order and gouernaunce of the people: but he reprobued the lawes and tradicions, made by the Scribes & Phariseis, which were not made only for good order of the people (as the Ciuill lawes were) but they were set by so hygh, that they were made to be a right and pure worshipping of God, as they had ben equal with Gods lawes: or aboue them: for many of Gods lawes could not be kepte, but were sayne to gyue place vnto them. This arrogancy God detested, that mā should so aduaunce his lawes, to make them equal with Gods lawes wherein the true honoring & right worshipping of God standeth, and to make his lawes for them to be lest of. God hath appoynted his lawes wherby hys pleasure is to be honoured. Hys pleasure is also, that all mens lawes beyng not contrary to his lawes, shalbe obeyed and kept, as good and necessary for euery comen weale, but not as thynges wherein principally hys honor resteth, and all Ciuil and mans lawes, eyther be or should be made to byng in men the better to kepe Gods lawes: & consequently, or folowynge, God should be the better honored by them. Howebeit, the Scribes & Phariseys were not cōtent & their lawes shoulde be no hygher esteemed, then other positiue & ciuill lawes, nor would not haue them called by & name of other temporall lawes, but called the holy and godly tradicions, and would haue them esteemed not onely for a right and true worshipping of god (as gods lawes be in dede:) but also to be the most

Mannes lawes must be obserued and kepte, but not as Goddes lawes.

The second part of the Sermon,

high honoring of God, to the which, the commaundementes of God should geue place. And for this cause did Christ so vehemently speake against the saying: your traditions, which men esteeme so high be abhominacion before God. For commonlye of such traditions foloweth the transgression or breaking of Gods commaundementes, and a more deuotion in the keeping of such thinges, and a greater conscience in breaking of them, then of the commaundementes of God. As the Scribes and phariseys so superstitiously, and scrupulously kept the Sabbath, that they were offended with Christ, because he healed sicke men: and with his Apostles because they beyng sore hungrye, gathered the eares of come to eate vpon that day. And because his disciples washed not theyr handes so often as the traditions required. The Scribes & Phariseys quereled with Christ, saying: Why do thy disciples breake the traditions of the seniours? But Christ layde to theyr charge, that they for to kepe theyr owne traditions, did teach me to breake the very commaundemēts of God. For they taught the people such a deuotiō, & they offered their goodes into the treasure house of the Temple, vnder the pretence of Gods honour, leauing their fathers & mothers (to whom they were chiefly bound) vnhelpen: and so they breake the commaundementes of God, to kepe theyr own traditions. They esteemed more an othe made by the gold or oblation in the temple, then an othe made in the name of God hym selfe, or of the temple. They were more studious to pay their tithes of smale thinges, then to do the greater thinges commaunded of God, as moyses

Holy traditions were esteemed as Goddes lawes,

Holynesse of mans deuotion is commonlye occasion that Godde is offended.
Math. xii.

Math. xvi.

Of good workes.

Of mercye, or to do iustice, or to deale sincerely, by righte, and saythfully with God and man: these (sayth Christ,) ought to be done, and the other not left vndone. And to be short, they were of so blinde iudgement, that they stombled at a strawe and leaped ouer a blocke. They woulde (as it were) nicely take a flye out of theyr cuppe, and drinke downe a whole Camel. And therefore Chryste called them blynd guides, warning his Disciples from time to time to eschewe their doctrine. For although they seemed to the worlde to be moste perfect men, both in liuing and teaching: yet was theyr lyfe but hypocryse, and their doctryne but sowre leuen, mingled with superstition, idolatry, and ouertwahrt iudgemente: settinge by the traditions and ordinaunces of man, in the steade of Gods commaundementes.

Mat. xxiii.

The thyrd part of the Sermon of good workes.

That al men might rightly iudg of good workes, it hath bene declared in the second parte of this Sermon, what kind of good workes they be that God wold haue his people to walke in, namelye suche as he hath commaunded in his holy Scripture, and not suche workes as menne haue studyed out of their owne brayne, of a blinde zeale and deuotion, withoute the woorde of GOD. And by mistakynge the nature of good workes: man hath most highelye displeased

The third part of the Sermon,

displeased God, and hath gone from his wyl and commaundement. So that thus you haue harde howe much the worlde, from the beginning vntil Christes tyme, was euer ready to fall from the commaundementes of God, & to seke other meanes to honoꝝ and serue hym, after a deuotion found out of theyꝝ owne heades: & how they did set by theyꝝ own traditions, as high oꝝ aboue Gods commaundements, which hath happened also in our times (the moore it is to be lamented) no lesse then it did among the Jewes: and that by the corruption, oꝝ at the least by the negligence of them that cheifely ought to haue preferred Gods commaundements and to haue preserved the pure and heauely doctrine left by Christ. What man hauyng any iudgemente oꝝ learnyng, ioynd with a true zeale vnto God, doth not se, and lament, to haue entered into Chrystes religion, such false doctryne, supersticion idolatry, hipocrisy, and other enormities and abuses, so as by lyttle and lyttle, through the soure leuen thereof, the sweete breade of gods holy word hath ben much hyndered and layde apart. Neuer had the Jewes in their most blyndnesse, so manye pilgimages vnto Images, noꝝ bled so much kneeling, kysyng, and sensyng of them, as hath bene bled in oure tyme.

Sectes and
religion amonges
Chrystyan
men.

Sectes & fayned religions were neither the forty parte so many, among the Jewes, noꝝ moze superstitiously and vngodly abused, then of late dayes they haue ben among vs. Whych sectes and religions, had so manye hypocrytal & fayned workes in their state of religio (as they arrogantly named it) & their iampes (as they said) ra alwaies ouer, able

Of good workes.

to satisfie, not only for their own sinnes, but also for all other their benefactors, brothers, & sisters of religion, as most vngodly and craftly they had perswaded the multitude of ignorant people: keeping in diuers places (as it were) matters of markettes of merites, being full of theyr holy relikes, ymages, shrines, and workes of ouerflowing abundance, ready to be sold. And all things which they had were called holy holy Coules, holy girdelles, holy Pardons, Beades, holy Shoes, holy Rules, and all full of holynes. And what thing can be more folyshe, more superstitious, or vngodly, then that men, women and children, shoulde weare a friers coate, to deliuer them from agues or pestilence: or when they die, or when they be buried, cause it to be cast vpon them in hope thereby to be saved. Which superstition, although (thanks be to God) it hath bene little vsed in this Realme, yet in diuers other realmes, it hath bene, and yet is vsed both amonge many, both learned and vnlearned. But to passe ouer the innumerable superstitiousnes that hath ben in straunge apparel, in scilence, in dormitory, in cloyster, in Chapter, in choysse of meates and in drinkes, and in suche lyke thynges let vs consider, what enormities and abuses haue bene, in the three chiefe principall poyntes, which they called the three essenciales, or three chiefe foundations of religion, that is to say, obedience, chastitie, and wyllfull pouertie.

First vnder pretence or colour of obediēce to their father in religion (which obedience they made themselves) they were made free by their rules & canons from the obedience of their naturall father & mo-

The three chiefe foundations of religion.

A. i.

ther

The third part of the Sermon,

ther, and from the obedience of Emperour & king
& al temporall power, who of very duety by gods
lawes, they were bounde to obey. And so the pro-
fession of their obedience not due, was a forsaking
of their due obedience. And how their profession of
chastitie was kept, it is more honesty to passe ouer
in scilence, and let the world iudge of that, whyche
is well knowen, then with vnchast words, by ex-
pressyng of theyr vnchast like, to offende chaste and
godly eares. And as for theyr wyllfull pouertie, it
was such, that when in possessions, iewels, plate &
riches, they were equal or aboue marchautes, gen-
tlemen, Barons, Carles, & Dukes: yet by this sub-
tile sophisticall terme *Proprium in communi*, & is to saue,
propre in common, they mocked the world, perswa-
ding, that notwithstanding all their possessions &
riches yet they kept their bowe & were in wilfull
pouertie. But for al their riches, thei mighte neuer
helpe father nor mother, nor other that were in
dede very nedye and poore, wythout the licence of
their father Abbot, Pryor, or Wardē. And yet thei
might take of euery man, but thei might not geue
ought to any man, no, not to them whom & lawes
of god bound them to helpe. And so thzough their
traditions & rules, the lawes of God could beare
no rule with them. And therefore of them myghte
be moſte truely said, that which Christ spake vnto
the Phariseis: you breake the commaundements
of God by your traditions: you honour God with
your lippes, but your hartes be far from him. And
the longer prayers thei vsed by day & by night vn-
der pretence or colour of such holines, to get the fa-
uour of widowes & other simple folkes, that they
might

Mat. 15.

Of good workes.

myght synge Trentales and seruice for theyr hus-
bandes and frends, and admit or receiue them in-
to their prayers: the more truly is beresied of them
the saying of Chryst: Woe be to you Scribes and Mat. 23
Phariseis, Hypocrites, for you deuour Widowes
houses, vnder coloꝝ of long prayers, therfore your
damnation shalbe y greater. Woe be to you scribes
and Phariseis, Hypocrites, for you go about by sea
and by lande, to make moe Scholers and newe bre-
thren, and when they be let in or receaued of your
sect, you make them the children of hel, worse then
your selues be. Honour be to GOD, who dyd put
light in the hart of hys faithfull and true minister
of most famous memory, King Henry the. viii. and
gaue him the knowledge of his word, & an earnest
affection to seke his glory, and to put away al such
superstitious and Pharisaical sectes bi Antichrist
inuented, and set by agayne the true word of god,
and glory of his most blessed name: as he gaue the
like spirite vnto the most noble and famous Prin-
ces Josaphat, Josias, and Ezechias. God graunt
al vs the Quenes highnes faythfull & true subiec-
tes, to fede of the swete and sauory bread of Gods
owne word, & (as Chryst commaunded) to escheue
all our pharisaicall and papistical leauen of mans
fayned religion. Whyche, although it were before
God most abhominable and contrary to Goddes
commaundementes, and Chrystes pure religion,
yet it was praysed to be a moste godlye lyle, and
highest state of perfection. As though a mā might
be more godlye and more perfecte by hepyng the
rules, traditions and professions of men, then by
hepyng the holy commaundementes of God. And

The third part of the Sermon,

Other de-
votions and
superstici-
ous.

Decrees,
and Decree-
sallies.

byefy to passe over the vngodly & counterfeit re-
ligions, let vs rehearse some other kyndes of pa-
pistical superstitions and abuses, as of Beades, of
Lady psalters and Rosaries, of .xv. Dos. of .l. Ber-
nardes beares, of .S. Agathes letters, of Purga-
tozpe, of Masses satisfactory, of Stacions & Jubi-
lies, of sayned Reliques, of halowed Beades, Bel-
les, Bread, Water, Palmes, Candelis, Fire, & such
other, of Superstitious saynynges, of fraternities
or brotherheades, of pardons, with such lyke mar-
chaundise: which were so esteemed and abused to
the great preiudice of Gods glozy and commaun-
demētes, that thei were made most high and most
holy thinges, whereby to attayne to the euerlast-
yng lyfe, or remission of synne: yea also, bayne in-
ventions, vnfruitfull ceremonyes, and vngodlye
lawes, decrees and counsels of Rome, were in such
wyse aduanced, that nothing was thought com-
parable in auctoritie, wisdom, lerning and god-
lines vnto thm. So that the lawes of Rome (as
they said) were to be receyued of al men, as y four
Euangelistes: to y which al lawes of princes must
geue place. And the lawes of god also partly were
left of & lesse esteemed, that the saide lawes, decrees
and counsels, with their traditions & ceremonies
might be more duely kept and had in greater reue-
rence. Thus was the people, through ignorance so
blinded, with the goodly shewe and apperaūce of
those thynges, that they thought the keepyng of
them to be a more holynes, a more perfect seruice
and honoring of god, & more pleasing to god, then
the keepyng of Gods commaundementes. Such
hath bene the corrupt inclination of man, euer su-
perstici-

Of good workes.

perditionously geuen to make new honoring of god of his owne head, and then to haue more affection and deuotion to kepe that, the to search our gods holy commaundementes, and to kepe theim. And furthermore, to take gods commaundements for mens commaundementes, and mens commaundementes for Gods commaundementes, yea, and for the highest, and most perfect & holy of all gods commaundementes. And so was al confus'd that scant wel learned men, and but a smal number of them, knew, or at the least would know, and durst affyrme the trueth, to seperate or seuer Gods commaundementes from the commaundementes of men, wherupon did grow much error, Superstition, ydolatry, baine religion, ouerhart iudgemēt great contention, with all bngodly liuing.

Wherefore, as you haue any zeale to the ryght and pure honorynge of God: as you haue any regard to your owne soules, and to the lyfe that is to come, which is both without payne, and wythout ende: apply your selues chiefly aboue al thing to reade and to heare gods worde: marke diligently therin, what his wyll is you shall doe, and with all your endeuour apply your selues to folow the same. First you must haue an assured fayth in god, and geue your selues wholly vnto hym, loue hym in prosperitie and aduersitye, and dread to offend him euermore, Then, for hys sake, loue all men frendes and foes, because they be his creation and ymage, and redeemed by Chryst, as ye are. Cast in your mindes how you may do good vnto al men, vnto your powers, and hurte no man. Obey all your superiours & gouernours, serue your mastees
fayth,

An exhortacion to the keeping of Gods commaundementes.

A briefe rehersall of Gods commaundementes.

The. 3. part of the Sermon

faithfully and diligently, aswell in their absence,
as in their presence, not for dread of punishment
onely, but for conscience sake, knowynge that you
are bound so to do by Gods commaundementes.
Disobey not your fathers & mothers, but honoꝝ
them, hripe them and please theim to your power.
Oppresse not, kil not, beate not, neyther flander
nor hate any man: But loue all men, speake wel of
al men, helpe and succour euery man, as you may,
yea euen your enemies that hate you, that speake
euell of you, and that do hurt you. Take no mans
goodes, nor couet your neighbours goods wrong
fully, but content your selues with that which ye
get truly, and also bestow your owne goodes cha-
ritably, as nede and case requireth. Flye all ydola-
try, witchcraft, and periury: commit no maner of
adultery fornication, nor other vncastnes, in wil
nor in dede, with any other mans wyfe, wydowe,
maide, or other wise, And trauayling continually
during your life, thus in the keepynge the commaū-
dementes of God (wherein standeth the pure prin-
cipall, and right honoꝝ of god, & which wrought in
faith, God hath ordeyned to be y right trade and
path way vnto heauen:) you shal not fayle, as
Christ hath promised, to come to that blessed
and euerlasting life, where you shal liue
in glory and ioy with God for euer.

To whom be praise, honour and
impery, for euer and euer.

Amen.

A Sermon of Christian loue and Charytie.



Qf al things that be good to be taught
vnto Chriſten people, ther is nothyng
more neceſſarye to be ſpoken of, and
Dayly called vppon, then charytie: as
well, for that all maner of woorkes of
ryghteouſnes be conteyned in it, as alſo, that the
decay thereof is the ruine or fall of the worlde, the
banyſhment of bertue, and the cauſe of all vyce.
And for ſo much as almoſt euery mā maketh and
frameth to himſelfe charitie after hys owne appe-
tite, and howe deteſtable ſoeuer hys lyfe be, both
vnto god and man, yet he perſwadeth him ſelf ſtil
that he hath charitie: therfore you ſhal heare now
a true and playne deſcription or ſettinge forth of
charitie, not of mens imagination: but of the very
wordes and example of our ſauour Jeſus Chriſt.
In which deſcription or ſetting forth, euery man
(as it were in a glaſſe) may conſyder hymſelf, and
ſe playnely without errour, whether he be in the
true charitie or not.

Charitie is, to loue God with all our hart, all our
life, and al our powers and ſtrength: With al oure
hart: that is to ſay, that our hartes, minde, & ſu-
by, be ſet to beleue his word, to truſt in him, and to
loue him aboue al other thinges that we loue beſt
in heauen or in earth, With al our life, that is to
ſay, that our cheife ioy & delight be ſet vpon him &
his honour, & our whole life geue vnto the ſeruice
of him aboue al thinges, with him to liue and die,
and to forſake al other thinges, rather then hym.

For

what cha-
ritie is.

The loue
of God.

The .1. part of the Sermon

Mat. 10. For he that loueth his father or mother, sonne or
doughter, house or lād, more thē me (saith Chryst)
is not worthy to haue me. With all our powers, &
is to say, that with our hands and feete, with our
eyes and eares, our mouthes and tonges, & wyth
al other partes & powers, both of body and soule,
we shoulde be geuen to the keepyng and fulfylling
of hys commaundementes. This is the first & prin
cipall part of charitie, but it is not the whole: for
Charitie is also, to loue every man, good and euil,
frende and foe, and whatsoeuer cause be geuen to
the contrarpe, yet neuerthelesse to beare good wil
and hart vnto every man, to ble oure selues well
vnto them, aswell in woꝝdes & countenaunces, as
in all our outward actes and dedes: For so Chryst
himself taught, & so also he performed in dede. Of

The loue
of thy
neighboꝝ

Mat. 22. the loue of God he taught in this wise vnto a doc
tour of the law, & asked him, which was the great
& cheif commaundement in the law: loue thy lord

Math. 5. god (sayd Chryst) with all thy hart, with all thy life
& with al thy mind. And of the loue that we ought
to haue among our selues ech to other, he teche
th vs thus: you haue harde it taught in tymes past,
thou shalt loue thy frende, and hate thy foe, but I
tell you: loue youre enemyes, speake well of them

Math. 5. that diffame you and speake euil of you, do wel to
them that hate you, pray for them that bere & per
secute you, that you maye be the chyldren of youre
father that is in heaueu. For he maketh his sunne
to rise both vpon the euyl and good, and sendeth
raine to iust and vniust. For yf you loue them that
loue you, what rewarde shall you haue? Dooe
not the Publycanes lyke wyse. And yf you speake
well

Of Charitie.

well onely of them that be your brethren and dere beloued frendes, what great matter is that? Do not the Heathen the same also? These be the very wordes of our sauour Chryſt him ſelfe, touchinge the loue of our neighbour. And forasmuche as the Pharisees (with their most pestilent traditions, & false interpretations & gloses) had corrupted, and almost clerely stopped by this pure wel of Goddes lyuely word, teaching that this loue and charytie pertayned only to a mans frendes, & that it was sufficiente for a man to loue theym, which do loue him, & to hate his foes: therfore Chryſt opened this well agayne, poured it, and scoured it by geuing vnto his godly labo of charitie, a true & clere interpretation, whiche is this: that we ought to loue euery man, bothe frend and foe, addyng thereto, what commoditie we ſhal haue therbi, and what incommoditie by doing the contrary. What thing can we wyſhe ſo good for vs, as the eternall heauely father to reken & take vs, for hys chyldren: And this ſhall we be ſure of (ſayeth Chryſt) yf wee loue euery manne withoute exception. And yf we doe otherwyſe (ſayeth he) wee bee no better then the Pharisees, Publicanes & Heathen. and ſhal haue our reward with the: that is, to be ſhut out from the number of Gods choſen chyldren, and from his euerlaſting inheritaunce in heauen.

Thus of true Charitie Chryſt taught that euery man is bounde to loue god aboue al thinges, and to loue euery man, frend & foe. And thus likewise he dyd ble hymſelf, exhortyng his aduerſaries, rebukyng the faultes of hys aduerſaries, and whē he could not amende them, yet he prayed for them.

The fyrste part of the Sermon,

Ihon. v. First he loued God hys father aboue al things: so much that he sought not his owne glozy and will but the glozy and wil of his father. I seke not (said he) mine own wyl, but the wyl of him that sent me

Math. xxix. Nor he refused not to dye, to satisfie hys fathers wyl, saying: if it may be, let this cuppe of death go from me: yf not, thy wil be done, and not mine. He loued not onely his frendes, but also his enemies which (in their hertes) bare exceding gret hatred agaynst him, and in their tounge spake all euil of him, and in their actes & dedes pursued him with al their might and power, euen vnto death, yet all this notwithstanding, he withdrewe not hys fauoure from them, but stil loued them, preached vnto them of loue, rebuked their false doctryne, their wicked liuing, and did good vnto them, patiently taking whatsoeuer they spake or did agaynst him. When they gaue hym euyl wordes, he gaue none euyl agayne: when they did strike hym, he dyd not smyte agayne: and when he suffered death, he did not flea theym, nor thzeaten theym: but praied for them, and dyd put all thynges to his fathers wil.

Clay. liii. And as a shepe that is led vnto the shambles to be
Act. viii. slayne, and as a lambe that is shorne of hys fleese maketh no noyse nor resistance: euen so wēt he vnto his death, wythout anye repugnaunce, or opening of his mouth to say any euyl.

Thus haue I set forth vnto you, what charitie is, aswel by the doctrine, as bi the examples of Christ himself. Wherby also euery man may, without error, know himselfe, what state & condicion he standeth in, whether he be in charitie, (& so the childe of the father in heauen) or not. For although almoste
euery

Of Charitie.

euery man perswaded hymselfe to be in charitye,
yet let him examine none other man, but hys owne
hart, his life and conuersation, & he shall not be de
ceyued, but truly decerne & iudge, whether he be
in perfect charitie or not. For he that foloweth not
his owne appetite & wyl, but geueth himselfe ear
nestly to god, to do al his wil and comaundemen
tes, he may be sure that he loueth God aboue all
things, & els surely he loueth him not, whatsoeuer
he pretende: as Christ saide: yf ye loue me kepe my *John, xlii,*
commaundemētes, for he that knoweth my com
maundemētes, & kepeth them, he it is (said Christ)
& loueth me. And agayne he sayth: he that loueth
me, wil kepe my worde, & my father wyl loue him,
and we wil both come to him, and dwel with him.
And he & loueth me not, wil not kepe my wordes.
And lyke wyse, he that beareth good hearte and
minde, and bleseth wel his tongue and dedes vnto
euery man, frende and foe, he may know thereby,
that he hath charity. And then he is sure also that
almightye GOD taketh him for his dere beloued
sonne, as S. John sayth: hereby manifestly *John, liii,*
are knowne the children of god, from the
children of the deuil: for whosoever
doth not loue his brother, belon
geth not vnto
god.
(. .)

The second part of the Sermon of Charitie.



You haue heard a playne and a fruit-
full setting forth of Charity, and how
profitable and necessary a thing chari-
tie is. How charitie stretcheth it selfe,
both to God and man, friend and foe,
and that by the doctrine and example of Chryste.
And also who maye certifie him selfe whe-
ther he be in perfect charitie or not, nowe as concerning
the same matter it foloweth. The peruerse nature
of man corrupt with synne and destitute of Gods
word and grace, thiketh it against al reason, that
a man should loue hys enemy, and hath many per-
suasions, whiche brynge hym to the contrary. A-
gaynste all whych reasons we ought aswell to set
the teaching, as the liuing of our Sauour chryst,
who louing vs (when we were his enemies) doth
teache vs to loue our enemyes. He dyd patiently
take for vs, many reproches, suffered beating, and
moste cruel death. Therefore we be no memberes of
hym, yf we will not folowe hym. Chryste (sayth. S.
Peter) suffered for vs, leauynge an example that
we should folowe hym.

Agaynste
carnal men
that wyl
not forgene
their ene-
myes.

Furthermore, we must conside, that to loue our
frendes, is no more but that, which thieues, adulte-
rers, homicides, & al wicked persos do: in so much
that Jewes, Turkes, Infidels, & al brut bestes
doe loue them that be they? frendes, of whom they
haue they? liuyng, or any other benefytes. But to
loue enemyes, is y? proper condicio onely of them, y?
be the children of God, the disciples & folowers of
Chryste,

1 Peter. ii.

Of Charitie.

Christ. Notwithstanding, mans froward and corrupte nature weygheth ouer depely many times, the offence and displeasure doen vnto him by enemies, and thinketh it a burden intollerable, to be bounde to loue them that hate hym. But the burden should be easy enough, if (on y^e other side) euery man would consider, what displeasure he hath doen to hys enemy agayne, & what pleasure he hath receiued of his enemy. And if we fynd no equal or euen recompence neyther in receiuinge pleasures of our enemy, nor in requittinge displeasures vnto hym again: then let vs ponder the dyspleasures which we haue doen against almyghty God, how often and howe greuously we haue offended him, Wherof, if we will haue of God forgeuenes, there is none other remedy, but to forgeue the offences done vnto vs, which be very small in comparyson of our offences doen agaynst God.

And if we consider that he which hath offēded vs deserueth not to be forgeuen of vs, let vs consider agayne that we much lesse deserue to be forgeuen of god. And although our enemy deserue not to be forgeuē for his own sake, yet we ought to forgeue him for Gods loue, considering how great & many benefites we haue receiued of him, without our desertes, & that Christ hath deserued of vs, y^e for hys sake we should forgeue thē their trespasses committed agaynst vs. But here may rise a necessary question to be disolued: if charitye require to thinke, A Question on. speke & do wel vnto euery man, both good & euill: how can magistrates exerce iustice vpon malefactors or euil doers with charity? How can they cast euil men in prison, take away their goodes, & som-
L.iii. tyme.

The second part of the Sermon,

An answer

Charitie
hath two
offices.

Rom, xiii,

1 Timo, i,

time their lives, according to lawes: if charitie wil not suffer the so to do? Here vnto is a plaine and a breife answer & plagues and punishmētes be not euil of the selues, if they be wel takē of & harmles. And to an euil man thei are both good & necessari and may be executed, according to charity, & with charity should be executed, for declaratiō wherof you shal vnderstād, & charitie hath.ii offices: thon contrary to & other, & yet both necessary to be bled bpō mē of contrari sort, & disposiciō. The one office of charitie is, to cheryshe good & harmelesse men, not to oppresse them w false accusatiōs, but to encourage the with rewardes to do wel & to cōtinue in wel doing, defending the with & sword, frō their aduersaries. And the office of Bishopes & pastors is, to prayse good mē for wel doing, that they may continue therein, and to rebuke and correct by the word of God, the offences and crimes of al euil disposed personnes. for the other office of charitie is to rebuke, correct, and punyshe byce, wythout regarde of persons, and is to be bled agaynst theym onely, that be euil men and malefactorz or euil doers. And that it is aswel the office of charitie to rebuke, punish, and correct them & be euil, as it is to cherish, & reward the that be good & harmeles. S. Paule declareth, (writting to & Ro.) saying, that & high powers are ordeined of God, not to be dread ful to them that do wel, but vnto malefactours: to drabe the sword, to take vengeance of hym that committeth the synne. And S. Paule byddeth Timothee, stoutely and earnestly to rebuke sinne by the woorde of G. O. D. So that bothe offyces should be diligently executed, to fight against the king.

Of Charitie.

kingdom of the deuill: the preacher with the word, and the gouernour with the sword: Els they loue neyther God, nor them whom they gouerne, yf for lacke of correction) they wylfully suffer God to be offended, & the whom they gouerne, to perish. For as euery louing father correcteth his natural sone when he dothe amisse, or els he loueth them not: so al gouernours of Realmes, countreyes, townes, and houses, should louingly correcte them, which be offendours vnder their gouernaunce, & cherish them which liue innocently, yf they haue any respect, eyther vnto god and their office, or loue vnto them, of whom they haue gouernaunce. And such rebukes & punishments of them that offend, must be doen vnto due time, lest by delay, y offendours fal hedlōges into al maner of mischife, and not on ly be euil them selues, but also do hurte vnto many men, drabyng ether by their euyl example, to synne & outrage after the. As one thefe may both robbe many mē, & also make many theues: and on sedicious person may alure manye, & noy a whole towne or countrey. And such euil persons that be so great offendours of God, and the comen weale chariti requireth to be cut of frō the body of the comon weale, lest they corrupt other good & honest persons: like as a good surgio cutteth away a rotten and festred mēber, for loue he hath to the whol body, lest it infect other members adioyning to it. Thus it is declared vnto you, what true charitie or chrystian loue is, so playnely that no man nede to be deceiued. Which loue, whosoever kepeth not only towards god (whō he is bound to loue aboue al thinges) but also towardes his neighbor as wel frende:

The second part of the Sermon,

frende as foe, it shall surely kepe him from all offence of **G O D**, and iust offence of man. Therefore beare wel away this one short lesson, that by true christian charitie, god ought to be loued, good and euil, frend and foe, & to al such, we ought (as wee may) to do good: those that be good, of loue to encourage and cherish, because they be good: & those that be euill, of loue to procure & seke their correction and due punishment, that they may thereby eyther be brought to goodnes, or at the least, that **G O D** and the commē wealth may be the lesse hurt and offended. And if we thus directe oure lyfe, by christian loue and Charitie, then Christ doth promise, and assure vs that he loueth vs, that we

be the chyldren of our heavenly father,
reconciled to his fauour, very members
of Christ: and that after this
short tyme of this present
and mortall
lyfe,

wee shall haue with hym everlastinge lyfe, in his
everlasting kingdome of heauen: Therefore
to him with the father and the holye
Ghost be al honour and glory,
nowe and euer.

A M E N.

(.v.)

C Agaynst

Agaynst Swering and perjury,



Almighty god, to thintent his most holy name shuld be had in honour and euermore be magnified of the people, commaundeth that no mā shuld take his name vaine-ly in his mouth, threating punishment vnto him that vnreuerently abuse-eth it by swearing, forswear-ynge, & blasphemy. To thintent therefore that this commaundement may be the better knowen & kept: it shalbe declared vnto you both howe it is lawfull for christian people to sweare, & also what peryll & daunger it is baynely to sweare, or to be forsworne. First, when iudges require othes of the people for declaratiō or opening of the truth or for execution of iustice: this maner of swearing is lawefull. Also when men make faithfull promys- ses, with callyng to wytnesse of the name of God, to kepe couenauntes, honest promyses, statutes, lawes, and good customes: as christian princes do in theyr conclusions of peace, for conseruacion of cōmon wealthes, & priuate persons promyse their fidelitie in matrimony, or one to another in honestie & true frendship: & al men, when they do swere to kepe cōmon lawes and local statutes and good customes, for due order to be had and continued among men, when subiectes do sweare to be true and faithfull to theyr kyng and soueraigne Lord, and when iudges, maiestrates, and officers swere truly to execute theyr offices, & when a mā wold affirme the trueth to the setting forth of Goddes glory (for the saluation of the people) in open prea-

Howe &
in what
causes it
is lawfull
to swere.

The 1 part of the Sermon,

chyng of the Gospel, or in geuing of good counsaile
p̄uately for theyr soules health. All these maner
of swearynge for causes necessary and honest, be
lawfull. But when men do sweare of custome, in
reasonyng, byyng and sellyng, or other dayly com-
munication (as many be common and great swe-
rers) such kynde of swereng is vngodly, vnlawful
and forbydden by the commaundement of God.

For suche sweryng is nothing els, but takynge of
gods holy name in vaine. And here is to be noted
that lawfull swearynge is not forbydden, but com-
maunded of almyghty God. For we haue examples
of Christ and godly men in holy scripture, that did
sweare themselves, & required othes of other like

Deu, 9, wise. And Gods comaundement is: Thou shalt
dreade thy Lord God, & shalt sweare by his name.

Psal, 63 And almighty god by his Prophet Dauid saith:
all men shall be praysed that sweare by hym.

Thon, 3, Thus dyd oure Sauour Christ swere diuers
2, Cor, 1, times, sayng: verely verely. And S. Paul swereth
Gen, 24, thus: I call God to wytnesse. And Abraham (war-
yng olde) required an othe of his seruaunt, that he

should procure a wyfe for his sonne Isaac, whiche
should come of his owne kinned: and the seruaunt
did sweare that he would peefourme his maisters

Gen, 22, wyll. Abraham also being required, dyd sweare
vnto Abimelech the king of Geraris, & he shulde
not hurt him nor his posteritie. And soo lyke wyse
dyd Abimelech sweare vnto Abraham. And Da-
uid did sweare to be and continue a faithfull frend
to Ionathas, & Ionathas dyd sweare to become
a faithfull frende vnto Dauid.

Of Swearing.

Also GOD once commaunded, that if a thinge were layed to pledge to any man, or left w him to kepe, if the same thing were stolne, or lost, that the keeper therof should be sworn before Judges, that he did not conuey it away, nor vsed any Deceite, in causing the same to be conueied away, by his consent or knowledge. And S. Paule saith: that in all matters of controuersy betwene two personnes, where as one saith yea, and the other nay, so as no due profe can be had of the truth, the ende of euery such controuersy muste be an othe ministred by a Judge, And moreouer, God by the prophet Ieremie saith: thou shalt sweare the Lorde thy truth, in truth, in iudgmēt in righteousness. So that whosoever sweareth when he is required of a iudge, let hym be sure in his cōscience, that his othe haue these three conditions, and he shall neuer nede to be afrayde of periury.

First he that sweareth, must sweare truly: that is, he must (setting a part al fauour & affection to the parties) haue the truth onely before hys eyes, and for loue thereof, say and speake that which he knoweth to be truth and no further. The second is, he that taketh an othe, muste do it with iudgement, not rashely and vnadvisedly, but soberly considering what an othe is. The thyrde is, he that sweareth, must sweare in righteousness: that is, for the very zeale and loue, which he beareth to the defence of innocency, to the maintenaunce of the truth, & to the righteousness of the matter or cause: al profyt, disprofyte, all loue and fauour vnto the person, for frendshipp or kintred, layde apart. Thus an othe (if it haue with it these three conditions) is a part

Heb. 6.

what condition an oth ought to haue.

The first

The second.

The third.

The 1 part of the Sermon,

Why he be willed in scripture to sweare by the name of God. of Gods glory, whiche we are bound by hys commaundement, to geue vnto him. For he willet that we shal sweare only by his name: not that he hath pleasure in our othes, but lyke as he commaunded the Jewes to offer sacrifices vnto him, not for any delight that he had in the, but to kepe the Jewes from committinge of Idolatry: so he commaundynge vs to sweare by hys holye name, dothe not teach vs that he deliteth in swearing, but he thereby forbiddeth al men to geue his glory to any creature in heauen, earth, or water. Hytherto you see, that othes lawfull, are commaunded of god, bled of Patriarkes and Prophetes, of Christ himself, and of hys Apostle Paule. Therefore Christian people must thinke lawfull othes, both godly and necessary, for by lawfull promyse and couenantes confirmed by othes, Princes and their countreys are confyrmed in common tranquillitie and peace. By holye promises, with callinge the name of God to witnesse, we be made lyuely members of Chryste, when we professe hys religion, receiuing the sacrament of baptisme. By like holy promise, the sacrament of matrimony knitteth man & wyfe in perpetual loue, that thei desire not to be seperated, for any displeasure or aduersitie shal after happen.

Common duties hadde by lawfull othes made and obserued

By lawfull othes, which kinges, Princes, Judges, and Maiestates do sweare, common lawes are kept vniuolate, Justice is indifferently ministered, harmlesse persons, fatherlesse chyldren, widowes and poore men are defended from murderers, oppressors & theus, that they suffer no wrong nor take any harme. By lawfull othes, mutuall societie, amitye, and good order is kept continually

Of Swearing.

in all comminalties, as bozoughes, citieſ, toſownes
and billages. And by lawfull othes, malefactorſ
are ſearched out, wzonge doers are puniſhed, and
they which ſuſteyne wzonge, are reſtored to theyr
ryght. Therfore, lawfull ſwearing cannot be euill,
which bringeth vnto vs, ſo many godly, good, and
neceſſary commodities. Wherefore, when Chriſt ſo
earnestly forbade ſwearing, it may not ſo be vnder
ſtāded, as though he did forbid al maner of othes:
but he forbiddeth al baine ſwearing, and ſo ſwea-
rynge both by God and by hys creatures, as the
common vſe of ſwearinge, in bying ſellynge, and
in our dayly communication, to the intent euerye
Chriſtian mans worde, ſhould be aſwell regarded
in ſuch matters, as if he ſhould confirme hys com-
munication wich an othe. For euery Chriſtian
mans word (ſayth S. Hierome) ſhould be ſo true,
that it ſhould be regarded as an othe. And Chriſo-
ſtome witneſſing the ſame, ſayth: It is not conue-
niente to ſwear, for what nedeth vs to ſwear,
when it is not lawefull for one of vs to make a lye
vnto an other? Peraduenture ſome wil ſay: I am
compelled to ſwear, for els men that do common
with me, or do bye and ſel with me, wil not beleue
me. To thys anſwereth S. Chriſoſtome, that he
that thus ſayth, ſheweth hymſelfe to be an vniuſt,
and a deceitful perſon: for if he were a truſti man,
and hys dedes taken to agree with his wordes, he
ſhould not nede to ſwear at all. For he that vſeth
truth and plaines in his bargaining and commu-
nication, he ſhal haue no nede by ſuch baine ſwea-
rynge, to bynge hymſelfe in credence with hys
neighbourſ, nor hys neighbourſ wyl not miſtruſt

ſwearing
is forbidden.

An obſer-
tion.

An an-
ſwere.

The. 1. part of the Sermon

hys sayinges. And yf hys credence be so much lost in dede, that he thinketh no man wyll beleue hym without he sweare, then he may well thynke, hys credence is cleane gone. For trueth it is (as Theophilactus writeth) that no mā is lesse trusted, then he that vseth much to sweare. And almighty god by the wyse man sayth: That man whiche sweareth much, shalbe full of sinne, and the scourge of God shall not departe from hys house.

Another
objection

In sum
swere.

But here some men wil say, for excusing of their many othes in their daily talke: why should I not sweare, whē I sweare truly? To such men it may be sayde that though they sweare truly, yet in swearing often, vnadvisedly for trifles, without necessity, and when they should not sweare, they be not without fault, but do take Gods most holy name in vayne. Much more vngodly and vnwise men are they, that abuse Gods moste holy name, not onely in bying and sellenge of small thynges dayly in all places, but also eating, drinking, playing, commoning, and reasoning. As if none of these thynges myght be done, except in doynge of them the most holy name of God be commonly vsed, and abused, vayne, add vnreuerently talked of, sworne by and forsworne, to the breakynge of Goddes commaundement, and procurement of his indignation.

(.)

The second part of the Sermon of swearing.



You haue bene taughte in the fyrst part of this Sermon against swearing and periury, what gret daunger it is to vse the name of God in vayne. And that all kynde of swearing is not vnlawefull, neither against gods commaundement, and that there be three thinges required in a lawefull oth. First, that it be made for the maintenaunce of the truth. Second, that it be made with iudgement, not rashly and vnadvisedly. Thirdly, for zeale and loue of iustice. Ye haue also what commodities cometh of lawefull othes: and what daunger cometh of rashe and vnlawefull othes. Now as concerning the rest of the same matter, ye shall vnderstande that aswel they vse the name of god in vaine, that by an othe make lawefull promyses of good & honest thinges, & persourne them not: as they which do promise euyl and vnlawefull thynges and doo persourne the same. Of such men that regard not theyr godly promyses bounde by an oth, but wytingly and wyllfully breaketh them, we do read in holy scripture two notable punishmentes. First, Josue and the people of Israell made a league & faythfull promyse of perpetual amitie and frendeshyp with the Gabaonites: notwithstanding, afterwarde in the dayes of wicked Saule, many of these Gabaonites were murdered, contrary to the said faythful promyse made. Wherewith almighty God was so fore displeased, that he sent an vniuersall hunger vpon the whole countrey, which continued

Lawefull
othes &
promyses
would be
better re-
garded.

Josue. 9.

The. 1. part of the Sermon

1. Reg. 2

tinued by the space of three yeaeres. And god would not withdraue his punysshment vntyl the said offence was reuenged by the death of vii. sonnes, or next kinsmen of kyng Saule. Also wheras Sedechias kyng of Ierusalem had promised fidelitie to the kyng of Chaldea: afterwarde when Sedechias, contrarve to his othe and allegiaunce, dyd rebell agaynst kyng Nabugodonozor: this Heathen king, by gods permission & suffraunce, inuadinge the lande of Jewry, and besieging the citie of Ierusalē, compelled the sayd kyng Sedechias to flye and in flyeing toke hym prysoner, slew his sonnes before his face, and put oute both his eyes: and byndyng hym with chaynes, led hym prysoner miserably into Babilon.

Unlaw-
ful othes
and pro-
mysses or
uot to be
kept.

Mat. 14.

Thus doeth God shew playnely howe much he abhorreth breakers of honest promysse bounde by an oth made in his name. And of them that make wicked promysse by an othe, & will persourme the same, we haue example in the scripture, chiefly of Herode, of the wicked Iewes, & of Jephthah. Herode promised by an othe vnto the Damosel which daunced before him, to geue vnto her whatsoeuer she would aske: when she was instructed before of her wicked mother to aske the headde of S. Iohn Baptist. Herod as he toke a wicked oth, so he more wickedly persourmed the same, & cruelly slew the most holy Prophete. Lykewyle dyd the malicious Iewes make an oth, cursing the selues yf they did eyther eate or drinke, vntill thei had slaine S. Paul And Japhthah, when god had geue to him victorie of the chyldren of Ammon, promised of a folishe deuocion

Acts, 23
Iudg, xi,

Of swearing.

deuotion vnto god, to offer for a sacrifice vnto hym that person which of his owne house, shoulde syt meete with hym, after his retorne home. By force of whych sonde and bnauided othe, he did slea hys owne and onely doughter, whych came out of his house with myght and ioy to welcome hym home. Thus the promyse whiche he made moste foolysly to God, against Gods euerlasting wyl and the law of nature, most cruelly he persourmed: so committing agaynst God double offence. Therfore, whoso euer maketh any promice, byndyng hym selfe ther vnto by an othe: lette hym foresee that the thyng which he promiseth be good, honest, & not agaynst the commaundement of God, and that it be to hys owne power to persourme it iustly: And such good promises muste all men kepe euermore assuredly. But yf a manne at anye tyme shall, eyther of ignorance or of malice, promise and sweare to do anye thyng, which is eyther agaynst the law of Almightye God, or not in his power to persourme: let hym take it for an vnlawfull and vngodly othe.

Now somethyng to speake of Periury, to the intent you should knowe how great and greuous an offence agaynst God this wylful periury is: I will shew you what it is to take an othe before a iudge. vpon a booke. first, when they layinge theyr handes vpon the Gospel booke, do sweare truely to enquire and to make a true presentment of thynges, wherewith they be charged, and not to let from sayinge the trueth and doing truely, for fauour, loue, dread or malice of any person, as God maye helpe them and the holy contentes of that booke: They muste

Against
periury.

An othe
before a
Iudge

The second part of the Sermon.

consider, that in that booke is contained gods euerlasting trueth, his most holpe and eternall worde, wherby we haue forgeuenes of our sinnes, and be made inheritours of heauen, to lyue for euer with gods angels and his saintes, in ioy and gladnesse. In the Gospel booke is contained also gods terrible threates to obstinate sinners that wyl not amend theyr liues, nor beleue the trueth of God hys holy worde: and the euerlastyng payne prepared in hel for Idolaters, hipocrites, for false and vaine swearers, for periured men, for false witnesse bearers, for false condemners of innocent and guiltlesse men and for them whiche for fauour hyde the crimes of euill doers, that they should not be punyshed. So that whosoever wilfully forswere th him selfe vpon Christes holy Euangely, they vtterly forsake gods mercy, goodnesse and trueth, the merites of our sauour Christes natiuitie, life, passion, death, resurrection, & ascention. They refuse the forgeuenes of sinnes, promised to al penitent sinners, the ioyes of heauen, the company with Angels and saintes for euer. All which benefites & comfortes, are promised vnto true Christian persons in the Gospel.

And thei, so being forsworne vpon the Gospel, do be take themselues to h Devils seruice, the master of all iyes, falshod, Deceit, & periury, prouoking the greate indignatiō and curse of God against them in this life, and the terrible wrath and iudgement of oure sauour Christ, at the great day of the laste iudgement, whē he shal iustly iudge both the quick & the dead, according to their workes. For who soeuer forsaketh, the trueth, for loue or displeasure of any

Of swearing.

any man, or for lucre and profite to hym selfe, doth forsake Christ, and with Judas betray hym.

And although suche periured mens falsehood bee now kept secret, yet it shalbe opened at y last day when the secretes of al mens heartes shalbe manifest to al the worlde. And then the trueth shall appeare, and accuse them: and they? owne conscience with all the blessed company of heauen, shall beare witness truely against them. And Christ the righteous iudge, shal then iustly condemne them to euermoldesting shame and death. This sinne of periury, almighty God by the Prophet Malachy. doth threaten to punyssh the sore, saying vnto the Jewes: *I* wyl come to you in iudgement, & *I* wyl be a swift witness and a sharpe iudge, vpon sorcerers, adulterers and periured persos. Which thing to the Prophet zachari God declareth in a vision, wherin the prophete saw a booke lying, whiche was .xx. cubites long, and .r. cubites broad, God saying then vnto him: This is the curse y shall go forth vpon the face of the earth, for falsehood, false swearyng, and periury. And this curle shall enter into the house of the false man, and into the house of the periured man, and it shall remaine in the myddeste of hys house, and consume hym, the tymbre and stones of hys house. Thus you se how much God doth hate periury, and what punysshment God hath prepared for false swearers and periured parsons.

Thus you haue hard, howe and in what causes it is lawfull for a Christian man to swere: ye haue hearde what properties and condicions a lawfull othe must haue, and also howe such lawfull othes

R.ii.

are.

Though
periurpe
do escape
here vnsc
pied and
vnpunc-
shed, it
shall not
do so euer

Mal. iii.

Zacha. i.

The second part of the Sermon.

are both godlye, and necessarye to be obserued: ye haue heard, that it is not lawfull to sweare baine-ly (that is) otherwayes then in such causes, and after suche sorte as is declared. And finallye, ye haue heard howe damnable athing it is, eyther to forswear our selues, or to kepe an vnlawfull and an vnadvised othe. Wherefore let vs earnestly call for grace, that al baine swearing and periury set apart, we may only vse such othes as be law-
full and godly, and that we may truly

without all fraude kepe the same,
according to Gods wyll and
pleasure. To whom

with the sonne

and holy

ghost,

be all honour

and glory.

Amen.

A Sermon, how dangerous a thing it is to fall from God.



If our going from **GOD**, the Wylse- Eccle. 2.
man sayth, that pryde was the fyrst
begynnyng: for by it mans hearte
was turned from **GOD** his maker
for pryde (saith he) is the fountaine
of all sinne: he that hath it shall be

full of cursynges, and at the ende it shall ouer-
throwe him. And as by pryde and sinne we go from
GOD: so shall God and all goodnes with him go Dzee. v.
from vs. And the Prophete Dzee doeth playnelye
affirme, that the whych go awaye styll from God
by vicious liuing, and yet wolde go about to paci-
fie him otherwise by sacrifice, and entertayne hym
thereby, they labour in vayne. For, notwithstan-
ding al their sacrifice, yet he goeth styll away from
them. For so much (saith the Prophete) as they do
not applye theyr myndes to retorne to **GOD**, al-
though they go about with whole flockes & hear-
des to seke the Lorde: yet they shall not fynde him,
for he is gone away from them. But as touchyng
our turnynge to God, or from God, you shal br-
derstand, that it may be done diuers waies. Som-
tymes directly by Idolatrye, as Israell and Juda
then dyd: sometimes men go from God by lacke of
faith, and mistrustynge of God, whereof Esai spea- Esa. xxxi
keth in thys wyse: Woe to them that go downe in-
to Egypt to seke for helpe, trustyng in horses, & ha-
uynge confidence in the number of chariots & puis-
saunce or power of horsemen: They haue no confi-
dence in the holy god of Israel, nor seke for the lord.

P.iii.

But

The. i. part of the Sermon.

But what foloweth? The Lorde shal let his hand fall bpon them, and downe shal come, bothe the helper, and he that is holpen. They shalbe destroyed altogether.

Zach. vii.

Sometime men go from god by the neglectyng of his commaundementes concernyng their neighbours: which comaundeth them to expresse hartye loue towarde every man. As zachary sayde vnto the people in Gods behalfe: Beue true iudgement, shewe mercy and compassion euery one to his brother imagin no deceit towarde widowes, or children fatherles & motherlesse, towarde stranger, or the poore, let no man forge euil in his heart against his brother. But these thinges they passed not of, they turned theyr backs & went theyr waye, they stopped theyr eares that thei might not heare, thei hardened theyr hartes as an Adamant stone, that they myght not listen to the law & the wordes that the Lorde had sent through his holy spirite, by his auncient Prophetes, Wherefore the Lorde shewed his great indignatio vpon them. It came to passe (saith the Propete) even as I tolde them: as they wolde not heare, so when they cryed they were not heard, but were scatered into al kingdomes, which they neuer knew, & theyr land was made desolate. And to be short, al they & may not abyde the word of God, but folowing the perswasions & stubbornnes of their owne hartes, go backward & not forward (as it is said in Jeremi) thei go & turne away from God. Insomuch that Origene saith. He that with minde, with study, with dedes, with thought & care, applieth & geueth hym selfe to gods word, &

thinketh

Jer. vii.

Jer. vii.

Offalling from God.

thynketh vpon his lawes day & nyght, geueth hym
selfe wholly to God, & in his preceptes & commaun-
dementes is exercised: thys is he that is turned to
God. And on thother part (he sayth) Whosoever is
occupied with fables & tales when the word of god
is rehearsed, he is turned from God. Whosoever in
time of reading gods word, is carefull in his mind
of worldly busines, of money, or of lucre: he is tur-
ned fro God, whosoever is entangled w the cares
of possessions, fylled w couetousnes of riches: who-
soever studieth for the glory & honor of this worlde.
he is turned from God. So that after hys mynde,
whosoever hath not a special minde to that thing
that is comaunded or taught of God, he that doth
not listen vnto it, embrace & print it in hys heart,
to thintent that he may duely fashion his life ther
after, he is plainely turned from God, although he
do other thynges of hys owne deuotion and mind
which to hym seme better, & more to Gods honor.
Which thyng to be true, we be taught & admonis- 1. Reg. xvi.
shed in the holi scripture by theraple of king Saul
who being comaunded of God by Samuel, that he
shoud kyl al y Amalechites, and destroy the clere-
ly with their goodes & cattell: yet he, being moued
partly with pitie, & partely (as he thought) wyth
deuotion vnto God, saued Agag the kyng, & al the
chiefe of their cattell, therewith to make sacrifice
vnto God. Wherwithal god being displeased high-
ly, said vnto the prophete Samuell: I repent that
euer I made Saul a king, for he hath forsaken me
and not folowed my wordes, & so he commaunded
Samuel to shewe him. And when Samuel asked
wher

The. i. part of the Sermon.

wherfoze (contrary to Gods woozde) he had saued the cattell: he excused the matter, partly by feare, sayinge he durst do none other, for that the people would haue it so: partly, for that they were goodly beastes, he thought God wolde be content, seing it was done of a good intent and deuotio, to honour God with the sacrifice of them.

But Samuell repprouyng all such intentes and deuotions (seme they neuer so muche to Godes honour, if they stand not with his woꝛde, wherby we may be assured of hys pleasure) sayde in thys wyse: Wold God haue sacrifices & offerynges? Or rather that hys word shoulde be obeyed? To obey hym, is better then offerynges, and to lysten to hym, is better then to offer the fat of Rāmes: yea, to repugne against hys voyce, is as euyll as the sinne of south saying: and not to agree to it, is lyke abhominable Idolatry. And now, forasmuch as thou hast caste awaye the woꝛde of the Loꝛde, he hath caste awaye thee, that thou shouldest not be kyng.

The turning of
God from
man,

By al these eramples of holy Scripture, we may knowe, that as we forsake God: so shall he euer forsake vs. And what miserable state doth consequēly and necessarelye folowe therebpon, a man maye easelye consyder by the terrible threathynges of God. And although he consider not all the sayde misery, to the vttermoſt, being so great that it passeth any mans capacitie in this lyfe sufficientlye to consider the same: yet he shall sone perceauē so much therof, that if hys heart be not moze then stony, or harder then the Adamant, he shall feare, tremble, and quake, to call the same to his remembraunce,

First

Offfalling from God.

first the displeasure of god towarde vs, is commonly expressed in the scripture by these two things: by shewing his fearfull countenance vpon vs, and by turninge hys face, or hiding it from vs. By shewing his dreadfull countenance, is signified hys greete wrath: but by turnyng his face or hydynge therof, is many times more signified, that is to say: that he clearly forsaketh vs, and geueth vs ouer. The which significations be taken of the properties of mens maners. For me towarde the whom thei fauour, commonly beare a good, a chereful, and a louing countenance: so that by the face or countenance of a man, it doth commonly appeare, what wil or mind he bereth towarde other. So, whē god doth shew his dreadful countenance towarde vs, that is to say, doth send dreadful plagues, of sword, famine, or pestilence vpon vs, it appeareth that he is gretly wroth with vs: But whē he withdraueth from vs hys word, the ryght doctrine of Christ, hys graciouse assystence and ayde (which is euer ioyned to hys word) and leaueth vs to our own wit, our own wyll and strength: he declareth then, that he begynneth to forsake vs. For whereas god hath shewed to all them that truely beleue his gospel, his face of mercy in Iesus Christ which doeth so lighten theyr heartes, that they (yf they behold it, as thei ought to do) be transformed to hys image, be made partakers of the heauenlye lyght, and of his holy spirite, and be fashyoned to hym, in al goodnes requisite to the children of god: so, if they after doe neglecte the same, if they be vnthankfull vnto hym, yf they orde not theyr liues

The. 1. part of the Sermon.

according to his example and doctrine, and to the setting furth of his glory, he wil take awaye from them his kingdom, his holy word, wherby he shuld reigne in them, because they brynge not furth the fruite therof, & he loketh for. Neuertheles, he is so merciful, & of so long sufferance, that he doth not shew vpon vs, that great wrath sodainly. But whē we begin to shrink from his word, not beleuyng it, or not expressing it in our liuinges: first he doth send his messēgers, the true preachers of his word to admonishe and warne vs of our duetie: that as he for his part, for the great loue he bare vnto vs, deliuered his own sone to suffre death, that we by his death myght be deliuered from death, and be restored to the life euerlastinge, euermore to dwell with him, and to be partakers & inheritours with him, of his euerlastyng glory and kingdom of heauen: so againe, that we for our partes, shuld walke in a godly lyfe, as becummeth his children to do. And if this wil not serue, but stil we remaine disobedient to his worde and will, not knowing hym, not louing him, not fearing him, not putting our whole trust & confidence in him: & on the othersyde to our neighbours behauing our selues vncharitably, by disdain, enuy, malice, or by committing murther, robbry, adultry, gluttonye, deceite, lying, swearing, or other like detestable workes, and vngodly behauiour: then he threatneth vs by terrible comminations, swearpng in great anger, that whosoever doth these workes, shall neuer entre into his rest, which is

the kingdom of heauen.

(.)

The

Hebze. iiii.
Psal. xxb.

The second part of the Sermon of falling from God.



In the former part of this sermon ye haue learned howe many maner of waies me fal frō God: some by Idolatry, some for lacke of faith, some by the neglecting of their neighbours, some by not hearynge of Goddes woorde, some by þe pleasure they take in þe vanities of worldly thinges. Ye haue also learned in what misery that manne is, which is gone frō God. And howe that God yet of his infinite goodnes to cal a gaine man from þe his misery, bleseth first gentle admonitions by his preachers, after he laieth on terrible threathinges: Now if this gentle monycyon & threathning together do not serue, than god wyll shew his terrible countenaunce vpon vs, he wil powere intollerable plagues vpon our heades, & after he wil take away frō vs, al his ayde & assistēce, wherewith before he did defend vs from al such maner of calamitie. As the Euangelicall Prophete Esay, Esay. b. agreing with Christes parable, doth teach vs, say-
ing: That god had made a godly vineyarde, for his Math. xxi. beloued children: he hedged it, he walled it rounde about, he planted it with chosen vines, and made a turret in the middes therof, and therin also a wine presse. And when he looked that it should bring hym furth good grapes, it brought furth wild grapes: and after it foloweth: Now shal I shew you (sayth God) what I wyll do wyth my vineyarde. I wyll plucke down the hedges, that it may perish: I wyll
D.ii. b:ake

The second part of the Sermon.

breake downe the walles, that it may be trode vnder foote: I wil let it lye wast, it shal not be cut, it shal not be digged, but briers and thornes shall ouergrowe it, and I shall commaunde the cloudes, that they shal no more rayne vpon it.

By these threatninges we are monished & warned that if we which are y^e chose vineyard of god, bring not furth good grapes, that is to say, good woorkes y^e may be delectable and pleasant in his sight, when he loketh for the, when he sendeth his messengers to cal vpon vs for the, but rather bring forth wild grapes, y^e is to say, sower woorkes, bnsweke, bnsauery, & vnfruitful: the wil he plucke away all defence, & suffer greuous plagues of famine & battail, dearth & death, to light vpon vs. Finally, if these do not yet serue, he wil let vs lye wast, he wil geue vs ouer, he wil turne away fro vs, he wil dig & delue no more about vs, he wil let vs alone, & suffer vs to bringe furthe euen such fruit as we wil: to bring furth briers, briers & thornes, al naughtines, al vise, & y^e so aboundantly, y^e thei shal clene ouergrow vs, choke strangle, & utterly destroy vs. But they that in this worlde, lyue not after God, (but after they^r owne carnal libertie) perceiue not thys great wrath of god towarde them, y^e he will not digge, nor delue any more about them, y^e he doth let them alone euē to themselves. But they take this for a great benefite of god, to haue al their owne liberty: & so they liue as carnal liberty were y^e true liberty of y^e gospel. But god forbid (good people) y^e euer we shuld desyre such libertie. For although god suffer sometymes the wicked to haue they^r pleasure in thys world yet

Of falling from God.

yet the ende of vngodly liuing is at lēgth endlesse destruction. The murmuring Israelites, had that Name. xl. the longed for, they had quailles enough, yea, tyll they were werye of them. But what was the ende thereof? Their sweete meate had soure sauce: euen whyles the meate was in their mouthes, the plague of god lighted vpon them, and sodaynly they died. So, if we leue vngodly, and god suffereth vs to follow our own willes, to haue our own delyghtes & pleasures; and correcteth vs not with some plague: it is no doubt, but he is almost vtterly displeased with vs. And although it be long or he stryke, yet many tymes, when he stryketh suche parsons, he striketh them at ons, for euer. So y when he doeth not strike vs, whē he ceaseth to afflict vs, to punish or beate vs, & suffereth vs to run headlonges into al vngodlines, and pleasures of thys worlde y we delite in, wout punishmēt & aduersitie, it is a dyedfull tokē y he loueth vs no lēger, that he careth no lēger for vs, but hath geuē vs ouer, to our own selues. As long as a man doth proine his vines, doth digge at the rootes, and doeth laie freshe yearth to them, he hath a minde to them, he perceiueth some token of fruitfulness that may be recovered in them: but when he wyl bestow no more such cost and laboꝝ about them, then it is a signe that he thinketh they wil neuer be good. And the father, as long as he loueth his child, he loketh angerly, he correcteth hym when he doeth amysse: but when that serueth not, & vpon that he ceaseth from correction of hym and suffereth hym to do what he list himself, it is a signe that he intendeth to disinherite him, & to cast

The. 2. part of the Sermon.

Psalm. li.
Psa. cxlii.

Psa. cxvli.

him away for euer. So surely, nothing shuld perce
our heart so sore, and put vs in such horrible feare
as when we know in our conscience, that we haue
griuously offended god, and do so continue, & that
yet he striketh not, but quyetly suffereth vs in the
naughtines that we haue delight in. Then special-
ly it is time to crie, & to crie againe, as Dauid did:
Cast me not away from thy face, & take not awaye
thy holy spirit from me. Lord turne not awaye thy
face from me, cast not thy seruau't away in displea-
sure. Hide not thy face from me, lest I be like vnto
them & go down to hel The which lamētable praye-
ers of him, as thei do certify vs, what horrible dau-
ger thei be in, from whom god turneth his face (for
y time, & as long as he so doth:) so shuld thei moue
& stirre vs to cry vpon god, with allour heart, & we
may not be brought into that state, whych doubt-
les is so sorrowful, so myserable, & so dreadful, as no
tong cā sufficiētly expresse, or any hart can thinke.
For what deadly grieve may a man suppose it is to
be vnder the wrath of god, to be forsaken of him to
haue hy's holy spirite the authour of al goodnes, to
be taken from him, to be brought to so vile a condi-
cion, that he shalbe left mete for no better purpose
then to be for euer condemned to hell. For not one-
ly such places of Dauid do shew, that vpon the tur-
ning of gods face from any persōs, they shalbe left
bare from al goodnes, & farre from hope of remedy
but also the place rehersed last befoze of Esai, doth
meane the same, whiche sheweth, that god at lēgth
doth so forsake his vnfruitful vinyard, that he wyl
not onely suffre it to bring furth wedes, bziers, and
thornes,

Offalling from God.

thornes, but also, further to punish the vnfruitfulness of it, he saith he wil not cut it, he wil not delue it, & he wil commaunde the cloudes, that they shal not rain vpon it, wherby is signified y^e teaching of his holy word: which saint Paule, after a like manner, expessed by planting and watering, meaning that he wil take that away from the. So that thei shalbe no lenger of his kingdome, they shalbe no lenger gouerned by his holy spirite, they shalbe put from the grace and benefites that they had, & euer mighte haue enioyed through Christe. They shalbe depriued of the heavenly light, & life which they had in Christ, whiles they abode in him. They shalbe, (as thei were once) as men without god in this world, or rather in woorse taking. And to be short, thei shalbe geuen into the power of y^e deuil, which beareth the rule in al them, that be cast away from god, as he did in Saul, and Judas, and generally in al suche, as worke after theyr owne wylls, the children of mistrust and vnbeleife.

1. Reg. xii.

Let vs beware therfore (good christian people) lest that we, reiecting or casting away gods word, (by the whych we obtain & retein true sayth in god) be not at length cast of so far, y^e we become as the children of vnbeleif, which be of two sortes, far diuerse yea almost cleane contrary, and yet both bee very far from returning to god. The one sort, only waying their sinful & detestable liuing, with the right iudgment & straightnes of gods righteousness, be so without counsaile, and be so comfortles, (as all thei must nedes be, from whom the spirite of counsaile and comfort is gone) that they wil not be persuaded

The. 2 part of the Sermon.

swaded in they hartes, but that eyther god canot
or els that he wil not take them again to his fauor
and mercie. The other, hearing the louing & large
promises of godes mercye, and so not conceiuyng a
right faith therof, make those promises larger then
euer god did: trusting, that although thei continue
in they synful and detestable liuing neuer so long
yet that god at the ende of they life, wil shewe hys
mercy vpon them, and that then, thei wil returne.
And both these two sortes of mē, be in adammable
state: and yet neuerthelesse, God, (who willet not
the death of y wicked) hath shewed meanes, wher-
by both y same (if they take hede in season) may es-
cape. The fyrst, as they doe dreade Gods ryghtfull
iustice in punishing sinners: (wherby they shold be
dismaid & should dispayre in dede, as touching any
hope y may be in themselues) so if they would con-
stantly or stedfastly beleue, y gods mercy is y reme-
dy appointed against such dispaire & distrust, not
onely for them but generally for al y be sore & tru-
ly repētant, and wil therwithal stick to gods mer-
cy, they may be sure they shal obtēin mercy, & enter
into y port or hauē of sauegarde, into y which who
soeuer doth come, be they before time neuer so wic-
ked, thei shalbe out of daunger of euerlasting dam-
nation, as god by Ezechiel saith: what time soeuer
the which doth returne, and take earnest and true
repentaunce, I wil forgete al his wickednes.

The other, as they be ready to beleue gods pro-
mises, so they shold be as ready to beleue y thre at-
ninges of god: aswell they shoulde beleue the lawe
as the gospel: aswel that there is an hel and euer-
lastyng

Eze. xliii.
and. xxxii.

Agaynst
disperacy-
on.

Eze. xxxiii

Agaynst
presump-
tion.

Of falling from God.

lasting fire, as that there is an heauen, and euerla-
stynge ioye, aswell they should beleue damnation to
be threathened to the wycked and euill doers, as sal-
uation to be promysed to the saythfull in worde and
wozkes: aswell they shoulde beleue God to be true,
in the one as in the other, And the sinners that con-
tinue in theyr wicked lyuynge, ought to thynke, that
the promyses of Goddes mercy and the Gospel, par-
teyne not vnto them beyng in that state: but onely
the lawe, and those scriptures, whiche conteyne the
wraath, and indignation of GOD, and his threate-
ninges, which shoulde certifye them, that as they do
ouer bouldly presume of Goddes mercye, & lyue disso-
lutely: so doth God styl more and more wythdrawe
hys mercy from them, and he is so prouoked thereby
to wraathe at length, that he destroyeth suche presu-
mers many tymes sodaynlye. For of suche Saint
Paule sayd thus: when they shall saye it is peace,
there is no daunger, then shall sodayne destruction
come vpon them. Let vs beware therefore, of suche 1. Thes. 5
naughtye boldnesse to synne: for God, whyche hath
promysed hys mercy to them that bee truely repen-
taunte, (althoughe it be at the latter ende) hath not
promised to the presumptuous synner, eyther that he
shal haue longe lyfe, or that he shal haue true repen-
taunce at the laste end. But for that purpose hath
he made euery mannes death vncertayne, that he
shoulde not put hys hope in thende, and in the meane
season (to Goddes highe displeasure) liue vngodlye.
Wherefore, let vs folowe the counsaile of the Wyse-
man: let vs make no taryng to turne vnto the lord:
let vs not put of, from day to daye, for sodaynly shall
p.i. hys

Offalling from God.

¶ 14.

hys wrath come, and in tyme of vengeance he wyll
destroy the wicked. Let vs therfore turne betymes:
and when we turne, let vs praye to GOD, as Osee
teacheth, saying: Forgeue vs al our synes, receiue vs
gracioufly. And if we turne to him, with an hum-
ble & a very penitent heart, he wyll receiue vs to hys
fauour and grace, for hys holpe names sake, for hys
promyse sake, for his trueth and mercyes sake, pro-
mised to al faythful beleuers in Iesus Christe,
his onely natural sonne. To whom the on-
ly sauour of the worlde, with the fa-
ther and the holy ghoſte, bee all
honour, glory, and power,
worlde without ende.

Amen.

✠

¶

✠

An exhortation againste the feare of death.



It is not to be merueiled, that world-
lye men doe feare to dye: For death
depryueth them of all worldye ho-
nours, ryches, and possessions, in the
fruition whereof, the worldely man
counteth hym selfe happy, so longe as
he maye enioye them at hys owne pleasure, and o-
therwyse, if he be dispossessed of the same, wythoute
hope of recouerye, then he can none other thinke of
hym self, but that he is vnhappy, because he hath lost
hys worldye ioye and pleasure. Alas thinketh thys
carnall man, What I now depart for euer, from al my
honours, al my treasure, from my countryp, frendes
ryches, possessions, and worldye pleasures, whiche
are my ioye and heartes delyghte? Alas that euer
that daye shal come, when al these I muste bydde
farewel at once, and neuer to enioye anye of them
after. Wherefore it is not withoute greate cause spo-
ken of the Wyle man: O death, howe bytter & sorow
is the remembraunce of thee, to a man that liueth in
peace, and prosperitie in hys substaunce, to a man li-
uinge at ease, leadyng hys lyfe after hys owne mind
withoute trouble, and is therewithall wel pampe-
red and fedde? There be other menne, whome thys
worlde doth not so greatlye laugh vpon, but rather
bere and oppresse with pouertye, sycknesse, or some
other aduersitie, yet they doo feare death, partlye
because the fleshe abhorreth naturally hys owne so-
rowfull dissolution, whiche death doth threaten vnto
them, and partelye, by reason of sycknesse, and
paynfull

Ecc1.46.

The. 1. part of the Sermon.

payneful diseases, whiche be moſte ſtronge panges and agonies in the fleſh, and ble commonly to come to ſicke men before death, or at the leaſte, accompany death, whenſoeuer it cometh.

Although theſe two cauſes ſeme great & weighty to a worldly man, wherupon he is moued to feare death, yet there is another cauſe much greater then any of theſe afore reherſed, for which in dede, he hath juſt cauſe to feare death, and that is, the ſtate & condition wherunto at the laſt ende, death bringeth al them that haue theyr hartes fixed vpon this worlde, without repentance and amendment. This ſtate & condition, is called the ſecond death, whiche vnto al ſuch, ſhall inſue after this bodely death. And thys is that death, which in dede ought to be dzed & feared: for it is an euerlaſtyng loſſe wythout remedy, of the grace and fauour of God, and of euerlaſtyng ioye, pleaſure, and felicitie. And it is not only the loſſe for euer of al theſe eternall pleaſures, but alſo it is the condemnation, both of body and ſoule, (without eyther appellation, or hope of redemption) vnto euerlaſtyng paynes in hel. Vnto thys ſtate death ſente the vnmeycyful and vngodly ryche man (that Luke ſpeaketh of in his goſpel,) who liuinge in al wealthe and pleaſure in thys worlde, and cheriſhing himſelf daylye with daynty fare, and gorgeous apparell, deſpyed poore Lazarus, that laye pitifullye at hys gate, myſerably plagued, and full of ſoores, and alſo greuously pyned with hunger.

Both theſe two were arreſted of death, whiche ſent Lazarus the poore miſerable man, by aungels anone vnto Abrahams boſome: a place of reſt, pleaſure

Against the feare of death.

fire and consolation. But the vnnmerciful riche man descended downe into hel, & beinge in tormentes, he cried for comferte, complaininge of the intollerable payne that he suffered in þe flame of fyre; but it was to late. So vnto this place, bodely death sendeth all them that in thys worlde haue theyr ioye & selycitie: al them, that in this worlde be vnfaithful vnto God, and vncharitable vnto their neighbours; so dyinge without repentaunce, and hope of Gods mercye. Wherefore it is no meruayle, that the worldly man feareth death, for he hath much more cause so to do, then he him selfe doeth consydre.

Thus we se thre causes, why worldly men feare death. One, because they shall lose thereby theyr worldly honoures, riches, possessions, and al theyr heartes desyres: Another, because of the paynefull diseases, and bitter panges, whych commonly men suffre, eyther before, or at the tyme of death: but the chiefe cause, aboue al other, is the dreade of the myserable state, of eternal damnation both of body and soule, whych they feare shal folow, after theyr departing out of þe worldly pleasures of this present lyfe.

For these causes be al mortal men, (whych be geuen to the loue of this world) both in feare, & state of death, througħ sin (as the holy Apostle saith) so long as they liue here in this worlde. But (euerlastyng thanks bee to allmightye God for euer) there is neuer one of al these causes, no nor yet they altogether that can make a true Christian man a frayde to dye (whiche is the very membre of Christe, the temple of the holy ghoſt, the son of God, & the very inheritoure of the euerlastyng kingdom of heauen:) but playnly

The. 1. part of the Sermon.

contrary, he conceiveth great and many causes, undoubtedly grounded upon the infallible and everlasting truth of the worde of **GOD**, whiche move hym, not only to put away the feare of bodely death; but also for the manyfold benefyttes and synghuler commodities, which ensue vnto euery faythful person, by reason of the same, to wythe, desyre, and long heartely for it. For death shall be to hym no death at al, but a very deliuerance from death, fro al paines cares, and sorowes, myseries, and wretchednesse of this worlde, and the very entry into reste, and a begynnyng of everlasting ioye, a tastyng of heauenly pleasures, so greate, that neither tounge is able to expresse, neither eye to see, nor eare to heare them: no nor for any earthly mans hearte to conceiue them. So exceeding greate benefites they be, whiche **GOD** oure heauenly father by hys mere mercy, and for the loue of hys sonne **Iesus Chryste**, hath layed vpon store, and prepared for them, that humbly submytte them selues to **GODS** will, and evermore vnfaignedly loue hym, from the botome of theyr heartes. And we ought to beleue, that death being slayne by **Chryste** cannot kepe any manne, that stedfastly trusteth in **Chryste** vnder his perpetual tyranny and subiection, but that he shall rylse from death agayne vnto glory at the laste daye, appoynted by almyghty **GOD**: lyke as **Chryste** oure head, dyd rylse agayne, accordyng to **GODS** appoyntement the thyrde daye. For sayncte **Augustine** sayth: The head goyng before, the members trust to folowe, and come after. And **S. Paule** sayeth: if **Chryste** be rysen from the deade, wee shall rylse also from the same. And to comfort all **Chrysten** persons

Against the feare of death.

persones herein, holy Scripture calleth this bodely death a slepe, wherein mans senses be (as it were) taken from hym for a season, & yet when he awaketh, he is more freshe, then he was when he went to bed: So, althoughe we haue our soules seperated from our bodies for a season, yet at the genreall resurrection, we shalbe more freshe, beautifull and perfecte, then we be now. For now we be mortall, the we shalbe immortall, now we infecte with diuerse infirmities, then clearelye boide of all mortall infirmities: now we be subiecte to all carnall desyres, then we shalbe all spiritual, desyring nothing but Godes glory, and thinges eternal. Thus is this bodely death, a doore or entring vnto life, & therefore not so muche dreadful, (if it be rightly considered) as it is comfortable, not a mischief, but a remedy of al mischief, no enemy but a frend, not a cruel tyrante, but a gentle guide, leadinge vs, not to mortalitie but to immortalltye, not to sorowe and payne, but to ioye and pleasure, and that to endure for ever, if it be thankfully taken and accepted, as gods messenger, & patiently borne of vs, for Christes loue, that suffered moste payneful death, for oure loue, to redeme vs from death eternal. Accordynge herevnto, Sayncte Paule sayeth, Rom. 8. oure lyfe is hid with Christe in God, but when oure lyfe shal appeare, then shal we also appere with him in glory. Why then shal we feare to die: considering the manifolde, and comfortable promises of the gospel, & of holye scriptures. God the father hath geuen John. 6. vs euerlasting lyfe, (sayth S. Iohn) and this lyfe is in his sonne, he that hath the sonne, hath lyfe, and he that hath not son, hath not life. And this I wrote sayth,

The. 1 part of the Sermon.

John. 6.

(sayeth S. John) to you, that beleue in the name of the sonne of God, that you may know that you haue euerlastinge lyfe, and that you doe beleue vpon the name of the sonne of God. And our sauour Chryste

John. 6.

sayth: he that beleueth in me, hath lyfe euerlastinge, and I wyll rayse him from death to lyfe, at the laste

1 Cor. 1.

Daye. S. Paule also sayth, that Chryste is ordeyned and made of God, our righteousnes, oure holynes and redemption, to the intente that he whych he will glory, should glory in the Lorde. S. Paule dyd contemne, and set litle by al other thynges, esteeming them as dunge whiche before he had in very greete pryce, that he myght be founde in Chryste, to haue euerlastyng lyfe, true holynes, righteousnes and redemption. If mallice S. Paule maketh a playne argument in this wyse: If our heavenly father would not spare his owne natural sonne, but dyd geue him to deathe for vs: howe can it be, that wyth hym he should not geue vs al thynges: Therfore yf we haue Chryste, then haue we with hym, and by hym, all good thynges whatsoeuer we canne in oure heartes wysh or desyre: as victory ouer death synne and hell: we haue the fauoure of God, peace with hym, holinesse, wysdome, iustice, power, lyfe and redemption: we haue by hym perpetuall health, wealth ioye and blisse euerlastinge

Collos. iii

The seconde part of the Sermon of the feare of death.



T hath ben heretofore shewed you, that there be thre causes wherfore men do comonly feare death. First, the sorrowful departing from worldly goods & pleasure. The second, the feare of the panges and paines that come with death. Last and principall cause is, the horrible feare of extream miserie, & perpetual damnacion in time to come. And yet none of these thre causes troubleth good men, because thei staie themselves by true fayth, perfite charite, & sure hope of the endelesse ioy and blisse euerlasting.

All those therfore, haue gret cause to be full of ioy that be ioyned to Chryste with true fayth, stedfaste hope & perfect charitie, & not to feare death nor euerlastyng danation. For death cannot depriue the of Jesus Chryst, nor any summe can condemne the that are grafted surely in him, which is theyr onely ioy, treasure, & lyfe. Let vs repent our synnes, amende our liues, trust in his mercy & satisfaction, & death can neither take hym from vs, nor vs from hym. For the (as s. Paule saith) whether we liue or dye, we be the lordes owne. And again he saith: Chryste Rom. xlii did die & rose againe, because he shuld be lord, both of the dead & quicke. The if we be the lordes owne when we be dead, it must nedes folow that suche tēporal death, not only cannot harme vs, but also, & it shal much be to our profite, & ioyne vs vnto god more perfectly. And therof the Chrystia heart maye surely be certified by the infallible or vndeceauable trueth of holy scripture. It is God (saith saint Paul) whiche hath prepared vs vnto immortallitie

A. i.

and the

The 2 part of the Sermon

And the same is he which hath geuen vs an earnest of the spirite. Therfore let vs be alwayes of good comfort, for we knowe: that so long as we be in the body, we be (as it were) farre from god in a straunge countrey, subiect to many peryles, walkyng wyth out perfect sight, and knowledg of almighty God, onely seing him by faith in holy scriptures. But we haue a courage and desyre rather to bee at home with God and our sauour Christe, farre from the body, wher we may beholde his Godhead, as he is, face to face, to our euerlastyng comforte. These be

Hebr. xiii. S. Pauls wordes in effecte, wherby we may perceiue, that the life in this world, is resembled & likened to a pilgrimage, in a straunge countrey, farre from god: and that Death deliuering vs from oure bodie, doth sende vs straight home into our owne countrei, and maketh vs to dwel presently with god for euer, in euerlastyng rest & quietnes. So that to dye is no losse, but profite and winnunge to al true christen people. What losse the thiefe that haged on the crosse with Christ, by his bodeli death: yea, how

Luke. xxi. much dyd he gayne by it? Did not our sauour say vnto hym: this day thou shalt be with me in Paradise? And Lazarus that pitifull person, that laye be-

Luke. xvi. fore the riche manes gate, payned with sores, and pyned with hunger? dyd not death hyghly profite and promote hym? Which by the ministry of Angels, sent hym vnto Abrahams bosome, a place of rest, ioy and heauenly consolation. Let vs thinke none other (good Christen people) but Christ hath prepared and made ready before the same ioye and felicitie for vs, that he prepared for Lazarus & the thiefe. Wherfore, let vs sicke vnto hys saluation and

Agaynst the feare of death.

and gracious redemption : and beleue hys word,
serue him from our heartes. loue and obei him, and
whatsoever we haue done heretofore contrarie to
hys moste holy Wyl, now let vs repent in time, and
heare after study to correct our life: and doubt not,
but we shall fynd hym as mercyfull vnto vs, as he
was either to Lazarus, or to þe thiefe whose exam-
ples are writtē in holi scripture, for the comfort of the
that be sinners, & subiect to sorowes, miseries & ca-
lamities in this world, that thei shuld not dispayre
in gods mercy, but euer trust therby to haue forge-
uenes of their sinnes & life euerlasting, as Lazarus
& the thiefe hadde. Thus I trust euery christen mā
perceiueth by the infallible or vndeceauable worde
of God, that bodeli death cannot harme nor hinder
them that truely beleue in Christ, but contrary that
profite and promote the christē soules, which being
truely penitent for their offences, depart hence in
perfect charitie, & in sure trust, that God is mercy-
full to the, forgeuing they sinnes, for the merytes
of Iesus Christ his onely naturall sonne.

The seconde cause why some do feare death, is
for sickenes, and greuous paynes, whiche partely
come befoze death, & partly accōpanyeth or cometh
with death whensoever it commeth. This feare,
is the feare of the frayle fleshe, and a naturall pas-
sion, belongyng vnto the nature of a mortall man.
But true sayth in Gods promises, and regarde of
the paynes & panges, which Christ vpon the crosse
suffered for vs miserable sinners, with consideraci-
on of the ioye and euerlastyng lye to come in hea-
uen, will mitigate & abwaige lesse those paynes, & mo-
derate or bying in to a meane this feare, that it shal

The secōd
cause why
some do
feare death

The 2 part of the Sermon

neuer be able to ouerthrowe the heartye desyre, & gladnes, & the Christian soule hath to be seperated fro this corrupt body, that it may come to the gracious presence of our sauour Iesus Christ. If we beleue stedfastly the word of god, we shal perceyue that such bodely sickness, panges of death, or what soeuer dolorous panges we suffer, eyther before or with death, be nothing els in Christen men but the rodde of our heauenly & louyng father, wherewith he mercifully correcteth vs, eyther to trye and declare the fayth of hys pacient children, & they may be found laudable, glorious, and honorable in hys sight, when Iesus Christ shalbe openly shewed, to be the iudge of al the world: or els to chastice and amende in the, whatsoeuer offendeth hys fatherly & gracious goodnes, least they should perishe euerlastingly. And thys his correctyng rod, is common to al them that be truly hys. Therfore let vs caste away the burden of sinne, & lyeth to heauy in oure neckes, and returne vnto God by true penance & amendement of oure liues. Lette vs with pacience runne thys course that is appoynted, suffering (for hys sake that dyed for our saluation) al sorowes & panges of death, and death it selfe ioyfully, when God sendeth it to vs, hauing our eyes fixed and set fast euer vpon the head & captaine of our faith, Iesus Christ: Who (considering the ioy that he shulde come vnto) cared neither for the shame, nor payne of death, but wyllyngly conformyng and framyng hys wyll to hys fathers wyll, most paciently suffered the most shamefull and paynefull death of the crosse, beinge innocent and harmelesse. And nowe therfore he is exalted in heauen, and euerlastyngly sitteth

Against the feare of death.

sitteth on the right hand of the throne of God the father. Lette vs call to our remembraunce therefore, the lyfe and ioyes of heauen, that are kept for all them that paciently do suffer here with Christ: and consydre that Christ suffered all hys paynfull passion by sinners, and for synners: and then we shall wyth pacyence, and the more easelye, suffer such sorowes and paynes, when they come. Let vs not set at lyght the chastysynge of the Lorde, nor grudge at hym, nor fall from hym, when of hym we be corrected: for the Lorde loueth them whome he doeth correcte, and beateth euery one whome he taketh to be hys chyld. What chyld is that (sayeth Saint Paule) whom the father loueth, and doeth not chastice? If ye be without Goddes correction, (which al hys welbeloued and true chyldren haue) then be you but bastardes smally regarded of god, and not his true chyldren.

Heb. xii.

Therefore, seing that when we haue in earth our carnal fathers to be our correctours, we do feare them, and reuerentlye take theyr correction, shall we not muche more be in subiection to God oure spirituall father, by whome we shall haue euerlasting lyfe: And our carnal fathers sometyme correct vs, even as please them without cause: but thys father iustelye correcteth vs, eyther for oure sinne, to the intent we shoulde amende, or for oure commoditie and wealth, to make vs thereby partakers of his holinesse. Furthermore, all correction which God sendeth vs in this present time, seemeth to haue no ioye and comfort, but sorowe & payne: yet it byyngeth with it a taste of Gods mercy and goodnesse towards them that be so corrected, and

A.iii.

a sure

The. 3. part of the Sermon.

a sure hope of gods euerlasting consolation in hea-
uen. If then these sorowes, diseases & sicknesses,
and also death it selfe, be nothing els but our hea-
uenly fathers rod, wherby he certifieth vs of hys
loue & gracious sauour, wherby he trieth and pu-
rifieth vs, wherby he geueth vnto vs holines, and
certifieth vs that we be hys childe, & he our mer-
cifull father: Shall not we then, with all humilitie,
as obedient and louing childe, ioyfully kysse our
heavenly fathers rod, and euer say in our hearte,
with our sauour Iesus Christ: Father, if thys an-
guish and sorowe which I fele, and death which I
fe approche, may not passe, but that thy will is that
I must suffer them, thy will be done.

Mat. xxv.

The thyrd part of the Sermon of the feare of death.



In this Sermon, agaynst the feare
of death, twoo causes were decla-
red, which commonly moue world-
ly men to be in much feare to dye, &
yet the same do nothyng trouble
the faithfull and good lyuers, when
death commeth, but rather geueth them occasion
greatly to reioyce, considering that they shalbe de-
lyuered from the sorow and miserie of thys world,
and be brought to the great ioye and felicitie of the
lyfe to come. Nowe the thyrd and special cause,
why death in dede is to be feared, is the miserable
state of the worldli and vngodly people, after their
death. But thys is no cause at all, why the God-
ly and saythfull people should feare death: but ra-
ther contrarywyse, they? Godly conuersation in
thys

The third
cause why
death is
to be fea-
red.

Against the feare of death.

this lyfe and beliefe in Christ, cleauing continually to his merites, should make them to long soze after that lyfe, that remaineth for them vndoubtedly after this bodely death. Of this immortall state, after this transitory lyfe where we shal liue euermore, in the presens of God, in ioy and rest, after victoꝝ ouer all sicknesse, sorowes, sinne, and death: there be many, both playne places of holy scripture, which confirme the weake conscience agaynste the feare of al such dolours, sicknesse, sinne, and bodely death, to asswage such trembling and vngodly feare, and to encourage vs with cōfort and hope of a blessed state after this life. Saint Paul writeth vnto the Ephe- Eph. 1. sians, that God the father of glory would geue vnto them the spirite of wisdom and reuelation, that the eies of their heartes might geue light to knowe hym, and to perceiue howe great thynges he had called them vnto, and howe riche inheritaunce he hath prepared after this life, for them that pertaine vnto hym. And Saint Paule him selfe declareth Philp. 1. the desyre of his heart, whiche was to be dissolued and losed from his body, & to be with Christ: which (as he said) was much better for him, although to them it was more necessary, that he shoulde lyue, which he refused not, for their sakes. Euen lyke as saint Martin said: Good Lord, if I be necessary for thy people to do good vnto them, I wyll refuse no labour: but els for mine owne selfe, I beseech thee to take my soule.

Nowe, the holy fathers of the olde lawe, and al faithfull & righteous men, whiche departed before our sauour Christes ascention into heauen, did by death,

The. 3 part of the Sermon.

Sapi. iiii.

Sapi. iiii.

John. xlii.

Death depart from troubles vnto rest, fro the handes of they? enemies into the handes of God, from sorowes and sicknesses vnto ioyeful refreshing into Abrahams bosome, a place of al comforte and consolation, as scriptures do plainly by manifest wordes testifie. The boke of wisdom saith: that the righteous mens soules be in the hand of God, and no torment shal touche them. They seemed to the eyes of folishe men to dye, and they? death was counted miserable, and they? departynge oute of this worlde wretched, but they be in reste. And an other place saith: that the righteous shall lyue for euer, & they? rewarde is with the lord, & they? myndes be with god who is aboue al. Therefore thei shal receiue a glorious kingdome, and a beautiful crowne, at the Lordes hand. And in an other place the same boke saith: the righteous, though he be preuented with sodaine death, neuerthelesse he shalbe there, where he shalbe refreshed. Of Abrahams bosome, Chyestes wordes be so playne that a Christian man nedeth no more profe of it. Nowe then, if this were the state of the holye fathers and righteous men, before the commynge of our sauour, & before he was glorified: howe much more then ought al we to haue alstedfast sayth, & a sure hope of thys blessed state and condicion, after our death? Seing that our sauour now hath perfourmed the whole worke of oure redemption, and is gloriously ascended into heauen, to prepare our dwellynge places with hym, and sayd vnto his father: Father, I wyll that where I am, my seruantes shalbe with me. And we knowe that whatsoeuer Christ wyll, hys father wyll the same: wherfore

Against the feare of death.

wherefore it cannot be, but if we be his faithful seruantes, oure soules shalbe with him, after our departing out of this present lyfe. Sainct Stephen, when he was stoned to death, euē in the middelt of his tormentes, what was his minde mooste bpon? When he was full of the holy gost, (saith holy scripture) hauing his eies lifted vp into heauen, he sawe Actes. 7. the glory of God, and Iesus standing on the right hande of God. The whiche truth, after he had confessed boldely befor the enemies of Christ, thei dreyed hym out of the citie, and ther they stoned hym, who cryed vnto God, saying: Lorde Iesu Christe, take my spirit. And doeth not our sauour saie plainly in S. Iohns gospel: Verely, verely, I saie vnto you, Iohn. 8. he that heareth my word, and beleueth on him that set me, hath euerlasting life, and commeth not into iudgement, but shal passe from death to lyfe. Shal we not the thinke that death to be precious, by the which we passe vnto lyfe?

Therfore it is a true sayinge of the Prophete: the Psal. 118 death of the holy and righteous mē, is precious in the lordes sight. Holy Simeō, after that he had his hartes desire in seing our sauour that he euer longed for al his life, he embraced or toke him in his armes, and said: Now lord let me departe in peace, for Luce. 4. mine eyes haue beholden that sauour, which thou hast prepared for all nations.

It is truth therfore, that the death of the righteous is called peace, and the benefite of the Lord, as the churche sayeth in the name of the righteous departed out of this world: my soul turne thee to thy rest, for the Lorde hathe bine good to thee and re- Psal. 114

R. i.

warded

The. 3. part of the Sermon.

1 Peter. 1. 4

warded thee. And we see by holy scripture, & other
auncient Histories of Martirs, that the holy, faith-
ful, and righteous euer sing Christes ascention, or
goynge by in theyr death did not doubt, but þ they
went to be with Christ in spirite, which is our lyfe,
health, wealth, & saluatiō. John in his holy reuela-
cion, saw an. C. xl. and. iiii. M. virgins & innocētes
of whom he said: these folowe the lābe Jesu Christe,
whersoever he goeth. And shortly after, in the same
place he saith: I heard a voice from heauen, saying
vnto me, writ, happy and blessed are the dead, which
die on the lord: from henceforth (surely saith the spi-
rite) they shal rest from theyr paines & labours, for
theyr workes doe folowe them. So that then they
shal reape with ioy and comfort, that which they so-
wed with labours and paynes.

Galat. 6.
Math. 6.

James. 5.

They that sow in the spirit, of the spirit shal reape
euerlasting life. Let vs therfore neuer be wearye of
wel doing, for when the time of reaping or reward
commeth, we shal reape without any wormes euer
lastinge ioye. Therfore while we haue time (as S.
Paule exhorteth vs) let vs doe good to al men, and
not laie by our treasures in earth, where ruste and
moth es corrupt it, which rust (as S. James sayth)
shal beare witnesse against vs at the great day, cō-
demne vs, and shal (lyke moste brenninge fyre) tor-
ment our fleshe. Let vs beware therfore (as we ten-
der our owne wealth) that we be not in the number
of those miserable couetous and wretched menne,
whiche S. James biddeth mourne and lament of
theyr gredye gatherynge, and vngodlye keepynge of
goodes. Lette vs be wyse in tyme, and learne to
folowe

Against the feare of death.

folowe the wise example of the wicked steward. Let
vs so wysely order our goodes and possessions, com-
mitted vnto vs here by god for a season, that we may
truely heare and obeye thys commaundemente of
our sauoure Chyste: I saye vnto you, (sayeth he)
make you frendes of the wycked Hammon, that
they may receiue you into euerlastinge tabernacles, Luk. 16,
or dwellynge. Ryches he calleth wycked, because
the world abuseth them vnto al wickednes, which ar
otherwyle the good gifte of God, & the instrumentes
wherby goddes seruauntes do truely serue hym, in
blis of the same. He commaunded the not, to make
them ryche frendes, to gette hyghe dygnytyes, and
worldly promotyons, to geue greate giftes to ryche
men that haue no nede therof, but to make them frē-
des of poore and myserable men: vnto whom, what-
soeuer they geue, Chyste taketh it, as geuen to hym-
selfe. And to these frendes Chyste in the gospel geueth
so great honoꝝ and prehemynence, that he saith: they
shall receyue them that doe good vnto them, into e-
uerlasting houses: not that me shalbe our rewarde
for our wel doyng, but that Chyste wil rewarde vs,
and take it to be doen vnto himselfe, whatsoeuer is
deon to such frendes.

Thus makinge poore wretches our frendes, we
make oure sauour Chyste oure frende whose mem-
bres they are, whose myserye, as he taketh for hys
owne myserye: so they releyse, succoure and helpe
he taketh for his succour, reliefe, and heipe, and wyll
as muche thanke vs and rewarde vs for oure good-
nes shewed to them, as yf he hymselfe had recep-
ued lyke benefyte at oure handes, as he wytnes-

The. 3. part of the Sermon.

Mat. 25.

teeth in the gospel, saying: whatsoeuer ye haue done
to any of these simple persons, which doo beleue in
me, that haue ye done to my self. Therfore let vs di-
ligently foresee, that our faith and hope, whiche we
haue conceiued in almightie god, & in our sauour
Christ, ware not faine, nor that the loue which we
beare in hande to beare to him, ware not colde, but
let vs studie daily & diligently to shewe our selues
to be y true honourers & louers of god, by keepyng
of his commaundementes, by doing of good dedes
vnto our neddy neighbours, releuing by al meanes
that we can, their pouertie with our aboundaunce
and plenty, their ignorance with our wisdom and
learning, and comforte theyr weaknes, with oure
strength & aucthority: calling al men backe fro euil
doing, by godly counsaile and good exaple, perseue-
ring stil in wel doing, so long as we lyue. So shall
we not nede to feare death, for any of those thre cau-
ses, afore mentioned, nor yet for any other cause y
can be imagined. But contrary, considering the ma-
nifould sickneses, troubles and sorowes of this pre-
sent life, the daungers of this perilous pilgrimage,
and the great encombrance, which our spiryt hath
by his sinful fleshe and fraile body subiect to death:
considering also the manifould sorowes & daunge-
rous deceites of this world on euery side, y intolle-
rable pride, couetousnes and lechery, in time of prof-
peritie: the impatient murmuring of them that bee
worldly, in tyme of aduersitie, whiche cease not to
withdraue and plucke vs from God, our sauoure
Christe, from oure lyfe, wealth, or euerlastyng ioye
and saluation: considering also y innumerable as-
sautes,

Against the feare of death.

faultes, of our gostly enemye the deuill, with all his fieri dartes of ambition, pryde, lechery, bayne glorie enuy, malice, Detraction or backebiting, with other hys innumerable Deceites, enginnes and snares, wherby he goeth busely aboute to catche al menne vnder his Dominion, euer lyke a roaringe Lyon, by al meanes searchinge whom he maye deuoure: the 1. Pet. 5. faithfull Chrystian manne, whiche considereth all these miseries peryls, and incommodities, (wherevnto he is subiecte so longe as he here liueth hypon earth) and on the other part, considereth that blessed and comfortable state of the heauēly life to come, and the swete condition of them that depart in the Lorde, howe they are deliuered from the continual encumbraūces of their mortal and sinnefull body frome al the malice, craftes, and Deceyptes of thys worlde, from al the assaultes of theyr ghostly enemye the deuyl, to lyue in peace, reste, and endelesse quietnesse, to lyue in the felowshyppe of innumerable Angels, and with the congregation of perfect iust menne, as Patriarches, Prophetes, Martirs, and confessor: and finally, vnto the presence of almighty GOD, and oure sauoure Iesus Chyiste. He that doeth consyder al these thinges and beleeueth them assuredly, as they are to be beleued, euen from the bottome of hys heart, beeing established in GOD, in this true fayth, hauynge a quiete conscience in Chyiste, a fyrme hope, and assured trust in Goddes mercye, thozoughe the merytes of Iesu Chyist to obtayne thys quietnes, reste, and euersyng ioye: shal not only be without feare of bodely death, when it commeth, but certainly (as Saint.

R.iii.

Paule

The. 3. parte of the Sermon.

Philip. i. Paule did) so shal he gladly (according to Gods wyl
and when it pleaseh god to call hym out of this life)
greatly desier in his harte, that he maye be rid from
al these occasions of euyl, and lyue euer to Goddes
pleasure, in perfecte obedience of his wyl, with oure
sauour Iesus Christ: to whose gracious presence
the Lorde of his infinite mercye and grace
bring vs to reigne with him, in life euer
lastyng. To whom with our heauen-
lye father, and the holye ghoſte,
be glorie in wordes
without ende.
Amen.

An exhortation, concerning good order and
obedience, to rulers and Magistrates.



Almightie God hath created and appointed al thinges, in heauen, earth and waters, in a mooste excellent and perfecte order. In heauen, he hath appoynted distincte or severall orders and states of Archaungelles and Angelles. In earth he hath assigned and appointed kynges, pynces, with other gouvernours vnder them, all in good and necessary order. The water aboue is kepte and raigneth downe in due time and season. The Sunne, Moone, Starres, Raynebowe, Thundre, Lightnings, Cloudes, and al birdes of the aire, do kepe their order. The earth Trees, Sedes, Plantes, Herbes, Corne, grasse, & al maner of beastes, kepe themselves in their order. All the partes of the whole yere, as Winter, Sommer Monethes, Wyghtes and Dayes, continue in their order. All kindes of fyshes in the Sea, ryuers, and Waters, with al fountaynes, Sprynges yea, the seas themselves, keepe theyr comely course and order. And manne him selfe also hath al his partes, both within and withoute, as soule, hearte, mynde memozye, vnderstandinge, reason, speache, with all and synguler corporall members of hys bodye, in a profitable, necessary, and pleasaunte order. Euery degre of people in their vocation, calling, and office hath appoynted to the, theyr duety & order. Some are in hyghe degre, some in lowe, some kynges and pynces, some inferiours and subiectes, priestes, and laye menne, Maysters and Seruauntes, fathers,

The. 1. parte of the Sermon.

and chüdren, husbandes, & wiues, riche and pooze, and euery one haue nede of other: so þ̄ in al thinges is to be lauded and praised þ̄ goodly order of god, withoute the which, no house, no citie, no common wealth can continue and indure oꝛ laste. For wher there is no right order, there reigneth al abuse, carnal libertie, enormitie, sinne, & Babilonical confusi- on. Take awai kinges, princes, rulers, magistrates iudges, and such estates of gods order, no man shal ryde oꝛ go by the hygh way vnrobbed, no man shall slepe in his owne house oꝛ bed vnkilled, no man shall kepe his wyfe, chüdren & possessions in quietnes: al thinges shalbe common, & there must nedes folowe al myscheit & vtter destructiō both of soules bodies goodes and cōmon wealthes. But blessed be God that we in this realme of England fele not the horrible calamities, miseries, and wretchednes, which al thei vndoutedly fele and suffer, þ̄ lacke this godly order. And praised be god that we know þ̄ great excellēt benefyt of god shewed towarde vs in this behalfe. God hath sent vs his hygh gyft, our moost Dere soueraigne Lady Quene Elizabeth, with godly, wise and honorable counsaile, with other superi- ors & inferiours in a beautiful order & goodly. Wherefore let vs subiectes do our boundē duties, geuing hartly thanks to god, & praying for the preservatiō of this godly order. Let vs al obey euē frō the botōe of our heartes, al theyꝝ godly procedinges, lawes, statutes, proclamations, and iniunctions, with all other godly orders. Let vs cōsider the scripturs of the holy goste, which perswade and commaund vs al obediently to be subiecte: fyrst and chieflie, to the
kynges

Of obedience.

Quenes maiestie, supreme gouernour ouer al: and next to her honorable counsaile, and to al other noble men, maiestrates and officers, which by godes goodnes be placed and ordered: for almyghty God is the onely aucthour and prouider of thys fozenamed state and order, as it is wrytten of God, in the booke of y^e prouerbes: through me kyniges do reigne throughe me counceiours make iuste lawes, ^{Pror. viii.} throughe me doe Princes beare ruiie, and al iudges of the earthe execute iudgment, I am louing to the that loue me. Here let vs marke wel and remember that the hyghe power and aucthoritye of kyniges, with theyr makynge of lawe, iudgementes, and of fyces, are the ordinaunces, not of man, but of God: and therefore in thys word (throughe me) soo manye tymes repeted. Here is also wel to be considered and remebred, that this good order is appoynted of gods wysedom, fauor and loue specially for the that loue god, & therefore he sayeth: I loue the that loue me. Also in the booke of wysedome we may euidently learn ^{Sapi. vi.} that a kinges power, aucthoritie and strength, is a great benefite of god geuen of his great mercye, to the comfort of our great misery. For thus we reade there spoken to kinges. Heare O ye kinges and vnderstand: learne ye that be iudges of theendes of the ^{Sapi. vi.} earth: geue eare ye that rule the multitudes: for the power is geuen you of the Lorde and the strength from the highest. Let vs learne also here by the infallible and vndeceable word of god, that kinges & other supreme and higher officers, are ordayned of god who is most highest, and therefore they ar here diligently taught to apply & geue theselues to knowledg & wysedom, necessary for y^e ordyng of gods people to their

S. i.

The 1. parte of the Sermon.

their gouernaunce committed, or whō to gouerne they are charged of god. And they be here also taught by almighty god, that thei should reknowledg them selues, to haue all theyr power and strengthe not from Rome, but inmedyatiye of God mooste highest. We read in the boke of Deuteronomi, that
Deut. 33 al punishment pertaineth to God by thys sentence Vengeance is mine, and I wil rewarde. But this sentence we must vnderstand, to pertaine also vnto the Maiestrates, which do exercise gods roume in iudgement & punishing by good & godly lawes, here in erth. And y^e places of scripture which seme to remoue frō among al Christian men iudgment punishment, or killing, ought to be vnderstād, that no man (of his own priuate autoritie) may be iudg ouer other, may punishe, or may kill. But we must refer al iudgmente to god, to kynges & rulers, iudges vnder thē, which be gods officers to execute iustices, & by plaine wordes of scripture, haue their authoritie & vse of the sword graunted from God, as we are taught by Saint Paul, that dear and chosen Apostle of our Sauour Christ, whō we ought diligently to obey, euen as we would obey oure sauour Christ yf he were present. Thus saint Paule writeth to y^e Ro. Let euery soule submit himself vnto y^e authoritie of the higher powers, for ther is no power but of god: y^e powers that be, be ordeined of god, whosoever therefore withstandeth y^e power, withstandeth the ordinaūce of god, but thei y^e resist or are against, shal receiue theselues dānation, for rulers are not feareful to thē that do good, but to thē that do euil. Wilt thou be without fere of y^e power: Doe wel then, and so shalt thou be prayesed of the same,

for

Of obedience.

for he is the minister of god, for thy welth. But and if thou doe that which is euyl, then feare, for he beareth not the sword for naught, for he is the minister of god, to take vengeance on hym that doeth euyl. Wherefore ye must nedes obey not onelye for feare of vengeance, but also, because of conscience and euen for this cause pay ye tribute, for they are goddes ministers, seruing for the same purpose.

Here let vs al learne of saynt Paule the chosen vessel of god that al persons hauinge soules (he excepteth none, nor exempteth none, neyther preyst, Apostle, nor Prophete, sayeth Saynt Chrysostom) do owe of bounden duetie, and euen in conscience, obedience, submyssion, and subiection to the hygh powers, which be sette in aucthoritye by god, for as muche as they be gods liefetenautes, gods presydentes, Gods officers, Gods commissioners, gods iudges, ordeyned of god hym selfe, of whome onelye they haue al theyr power, and al theyr aucthoritye. And the same S. Paule threatneth no lesse payne, then euerlasting dānation, to al disobedient persōs, to al resisters against this general and common aucthoritye, forasmuche as they resist not man but god: not mans deuyle and inuention but gods wysdome gods order, power and aucthoritye.

¶ The second part of the Sermon of Obedience.

If forasmuche as God hath created and disposed all thinges in a comelye order, we haue bene taughte in the firste parte of the Sermon, concerninge good order and obedyence, that we also oughte in all commonne wealthes, to obserue
and

The 2. parte of the Sermon.

and kepe adue order, and to bee obedient to the powers, theyr ordinaunces and lawes, and that all rulers are appoynted of God, for a goodly order to be kepte in the worlde. And also how the Magistrates oughte to learne howe to rule and gouerne according to gods lawes. And that al subiectes are bounden to obey them as gods minystrs, yea althoughe they be euyll, not onely for feare, but also for conscience sake. And here (good people) let vs all marke diligently that is not lawefull for inferiours and subiectes, in any case to resist or stande agaynst the superiour powers: for S. Paules wordes be playne, that whosoever withstandeth, shall shette to them selues Dammayon: for whosoever wythstandeth, wythstandeth the ordinaunce of God. Our sauour Christ hymself and his Apostles receaued many & diuers iniuries of the vnfaithfull and wyched men in aucthority: yet wee neuer reade, that they, or anye of them, caused anye sedicion or rebellyon agaynst aucthoritie. We reade oft, that they paciently suffered all troubles, beracions, slaunders, panges and paines, and death it selfe obediently without tumult or resistance. Thei committed their cause to him that iudgeth righteously, and prayed for theyr enemyes heartely and earnestly. Thei knewe that the aucthoritie of that powers was gods ordinaunce, and therefore both in their words and dedes, they taught euer obedience to it, and neuer taught nor dyd that contrary. The wicked iudge Pilat sayd to Christ: knowest thou not that I haue power to crucifye thee, and haue power also to loce thee? Iesus answered: Thou couldest haue no power at all agaynst me, except it were geuen the from aboue. Wherby Christ taught.

John. xix

Of obedience

taught vs plainly that euen the wicked rulers haue
theyr power and authorytye from God. And there-
fore it is not lawfull for theyr subiects, by force to with-
stand them, although they abuse theyr power: muche
lesse then is it lawfull for subiectes to withstand their
goodly and Christian Prynces, whiche do not abuse
their authoritie but vse the same to Gods glory, and
to the profite and commoditie of Gods people. The
holi Apostle S. Peter, commaundeth seruantes to
bee obediēt to their maisters, not only yf thei be good
and gentle, but also if thei be euil and froward: affir-
ming that the vocation and calling of gods people,
is to be patient, and of the suffering sides. And there
he bringeth in the pacience of our sauour Chryste, to
perswade obediēce to gouerners, yea, although they
be wicked & wrong doers. But let vs now heare S.
Peter hym self speake, for hys wordes certifie beste
our conscience. Thus he vttereth theim in hys fyrst
Epistle, Seruantes obey your masters with feare,
not onely yf they be good and gentle, but also yf thei
be frowarde. For it is thanke worthy, yf a man for
conscience towarde God suffereth grefe, and suffer-
eth wrong vnderfuerd: for what prayes is it, when
ye be beaten for youre faultes, yf ye take it pacient-
ly? but when yoe do well, yf you then suffer wrong
and take it paciently? then is there cause to haue
thanke of God, for hereunto verelye were ye called.
For so did Chryste suffer for vs, leauyng vs an exam-
ple, that we shoulde folowe hys steppes. All these be
the verie wordes of S. Peter S. Dauid also tea-
cheth vs a good lesson in this behall, who was many
times most cruelly & wrongfully persecuted of kynge

i. Peter. ii.

i. Peter. ii.

i. Re. xliii.
xix. xx.

i. Re. xliii.
xix. xx.

S. iii.

Saul

The. 2. parte of the Sermon.

Saule, and many tymes also put in ieoperdye and daunger of his lyfe by kynge Saul and hys people, yet he neyther wythstode neyther vled anye force or violence agaynst kynge Saule hys mortal or deadly enemye, but dyd euer to hys liege lorde and master kynge Saul, most true, most diligent, and most faithful seruice. In so muche, that when the Lorde God had geuen kynge Saul into Dauid's handes in hys owne caue, he would not hurt hym, when he myght wythoute all bodelye peryl, easily haue slayne hym: no he woulde not suffer anye of hys seruantes once to laye theyr handes vppon kynge Saule, but praied to God in thys wyse: Lord kepe me from doyng that thing vnto my master, the lordes annointed: kepe me that I laye not my hande vppon him, seying he is the annointed of the Lord: for as trulye as the lorde liueth (except the Lord smyte hym, or except hys day come, or that he goe down to warre, and in battayle perissh) the Lord be merciful vnto me that I laye not my hande vpo the lordes annointed. And that Dauid might haue killed his enemy king Saul, it is euidently proued in the first booke of y kinges, both by the cutting of y lap of Saules garment, and also by plaine confession of king Saul. Also another time, as is mentioned in the same booke, when the most vnnmerciful & most vnkind king Saul did persecute pore Dauid god did againe geue kinge Saul into Dauid's handes, by casting of king Saule, and his whole armye into a deade sleepe: so that Dauid and one Abysay with hym, came in the nyghte into Saules hooſte, where Saule laye sleepeyng, and hys speare sticke in the grounde at his heade. Then sayde Abysai vnto
Dauid

Of obedience

Dauid: God hath deliuered thyn enemy into thy hands at this time, now therfore let me smyte hym once with my speare to the earth, & I wil not smite hym agayne the second tyme: meaning thereby to haue killed hym wth one stroke, & to haue made hym sure for euer. And Dauid answered & said to Abysay: Destroy him not, for who can lay his handes on the lordes annointed & be giltye? And Dauid said furthermore: as sure as the lord liueth, the lord shal smyt him, or hys day shal come to die, or he shal descende or go downe into battall & there perish. The lord kepe me from laying my hands vpon the lordes annointed. But take thou now the speare that is at his head, & y^e cruse of water, & let vs go: & so he dyd. Here is euidently proued, that we may not wthstande nor in any wayes hurt an annointed king, which is gods lieftenaunt, vice gerent, and highest minister in that country, where he is king. But peraduenture, some here would say that Dauid in his owne defence myght haue killed kyng Saule lawfully, & with a safe conscience. But holye Dauid did know that he might in no wise wthstād, hurt, or kyl his so- ueraign lord & king: he dyd know, that he was but king Sauls subiect, though he wer in great fauor with god, & his enemye king Saul out of gods fauor. Therfore though he wer neuer so much prouoked, yet he refused vtterly to hurt the lordes annointed. He durst not for offending god & his own conscience (although he had occasion and opportunity) once lay his handes vpon gods high officer & king whō he did know to be a person reserued & kept (for his office sake) only to gods punishment & iudgmēt.

Therefore.

The. 2 parte of the Sermon.

Psalm.
81.

Therefore he praieth so oft, & so earnestly, that he lai
not hys handes vpon the lordes annoynted. And by
these two exāples. .i. Dauid (beyng named in scrip-
ture a man after Gods owne hearte) geueth a gene-
ral rule & lesson to all subiectes in y^e world, not to w^h
stande they^r leige lord & king not to take a sworde
by their priuat aucthority against their king, gods
annoynted, who onely beareth the sworde by godes
aucthoritie for the mayntenaūce of y^e good, & for the
punysshment of y^e euil who only by gods law hath y^e
vse of the sworde at his commaundement, and also
hath al p^ower, iurisdiction, regiment, correction, &
punysshment, as supreme gouernour of al his realms
and dominions, and that euen by the aucthority of
A. Reg. 1. God and by Gods ordinaunces. Yet an other no-
table storie & doctryne is in the seconde booke of the
kyngs, y^e maketh also for this purpose. When an A-
malechite, by kyng Saules owne consent & commaū-
dement, had killed king Saule, he went to Dauid,
supposyng to haue had great thāke for his message
that he killed Dauids deadly enemye, and therefore
he made great hast to tel to Dauid y^e chaunce: bryg-
ing w^h hym king Saules crowne y^e was vpon his
head, and his bracelet y^e was vpon his arme, to per-
swade his tidinges to be true. But godlye Dauid
was so far from reioysing at these newes: that im-
mediatlie & forthwith he rēt his clothes of his back,
he mourned & wept, & said to y^e messenger, how is it
y^e thou wast not afraid to lay thy hands on the lor-
des annoynted to destroy him? And by & by Dauid
made one of hys seruantes to kyll the messenger,
sayinge: thy bloude be one thy owne heade, for thy
owne mouthe hath testified and witnessed against
thee,

Of Obedience.

the, graunting that thou hast slaine the lordes anointed. These examples being so manifest and euident, it is an intollerable ignorance, madnes, & wickednes, for subiectes to make any murmuring, rebellio, resistance or wstanding, comocion, or insurrection agaynst their moste dere and most dreade soueraigne Lorde and king, ordeyned and appointed of goddes goodnes, for theyr commoditie, peace and quietnes. Yet let vs beleue vndoubtedli, (good christia people) that we maye not obey kynges, Magistrates, or any other, (though they be our owne fathers) yf they woulde commaunde vs to do any thing, contrary to gods comaundementes. In such a case, we ought to say with y Apostles: we must rather obey God then mā. But neuertheles in that case, we may not in any wise withstande violently, or rebel against rulers, or make any insurreccio, sedicio, or tumultes, either by force of armes, (or other wayes) against the annointed of the lord, or any of hys appointed officers. But we muste in such case, patiently suffer al wronges & iniuries, referring the iudgement of our cause onely to god: Let vs feare y terrible punishment of almighty God, against traitors, or rebellious persons, by y example of Chore, Dathan, & Abiron, which repugned & grudged against gods Magistrates, and officers, and therfore the earth opened, and swallowed them by alyue. Other for theyr wicked murmuring and rebellion, were by a sodaine fyre sente of god, vtterlye consumed. Other for theyr frowarde behauioure to theyr rulers and gouerners, Gods mynisters, were sodaynely strycken, wyth a foule leprosie. Other were stinged to death with wonderfull strange fyre

C. i. serpentes.

Actes. 5.

The. 3. part of the Sermon.

2. M. 18.

serpentes. Other were sore plagued, so that there was killed in one day, the numbze of fourtene thousand and seven hundred, for rebellion againste them whom god had apointed to be in aucthoritie. Absalon also rebellinge againste his father kynge Dauid, was punished with a straunge and notable deathe.

The thyrdde parte of the Sermon
of Obedience.

YE haue hearde befoze in thys sermon of good ordze & obedience, manifestlye proved both by scriptures & examples, that al subiectes are boundē to obey their magistrates, and for no cause to resiste or withstād, rebel, or make any sedition against them, yea although they be wicked men. And let no man thinke that he can escape unpunished, & comitteth treason, conspiracie, or rebellio, against his soueraigne Lord & King, though he commit & same neuer so secretly, either in thought, word or dede: neuer so pzeuely, in his pzieuy chambze, by himselfe, or openly communicating, and cōsulting w other, for treason will not be hid: treason wil oute at the length. God will haue & most detestable vice, both opened and punished, for that it is so directly agaynst his ordynauce, and agaynst hys hygh principal iudge, & anointed in earth. The violence & iniury, & is committed against aucthoritie, is committed against God, the common weale, & thee whole realme, which god wil haue knowen, and condingly or woorthelye punished, one waye or other. For it is notablye wrytten of the Wyse man in Scripture, in the booke called Ecclesiastes: wythe the kynge no euyl in thy thought,

Wecte. 5.

Of Obedience.

thought, nor speake no hurt of him in thy priuy chā-
bze: for abyde of the ayze shal betraye thy voice, and
with her fethers, shal betwape thy woozdes. These
lessons and examples are wrytten for our learning.
Therefore let vs al feare the moste detestable vice of
rebellion, euer knowing and remembryng, that he þ
resisteth oꝝ withstandeth cōmon authoritie, resisteth oꝝ
wstādeth god & hys oꝝdinaūce, as it may be proued
by many other mo places of holye Scripture. And
here let vs take hede that we vnderstād not these oꝝ
such other like places (which so streightly cōmaūde
Obedience to superiours, & so streightly punisheth
rebelliō, & disobedience to þ same) to be meant in a
ny cōditio of þ pretended oꝝ coloured power of þ Bi-
shopp of Rome. For truly þ scripture of god alloweth
no such vsurped power, ful of enoꝝmities, abusioꝝ &
blasphemies. But þ true meaning of these, and such
places, be to extoll and sette forth goddes true oꝝdi-
naūce, & þ authority of gods annointed kinges, & of
their officers appointed vnder thē. And concerning
the vsurped power of the Bishop of Rome, which he
most wꝝongfully challēgeth, as þ successor of Christ
& Peter: we may easily perceiue how fals, feined, &
soꝝged it is, not onely in þ it hath no sufficiēt ground
in holi scripture, but also by þ frutes & doctriu ther
of. For our sauioꝝ Christ, & S. Peter, teacheth most
earnestly & agreably obedience to kinges, as to the
chiefe, & supreme rulers in this worlde, nexte vnder
god: but þ bishop of Rome techeth þ thei þ are vnder
him ar fre frō al burdēꝝ & charges of þ cōmō welth &
obediēce towardes ther pꝛince, most clearly against
Christes doctrine and. s. Peters. He ought therfore

The. 3. part of the Sermon.

rather to be called Antichrist, & the succellour of the
Scribes & Pharasies, then Christes vicar. or s. Pe-
ters succellour: seing y not only in this poynte, but
also in other weighty matters of Christiā religiō, in
matters of remission & forgeuenes of sinnes, & of sal-
uation, he teacheth so directly against, both s. Peter
& against our sauour Christ: who not onely taught
obedience to kinges, but also practised obedience in
Math. 17. they: cōuersacion & liuing, for we read, y they both
paied tribute to y king, And also we read, y the holy
virgin Mary, mother to our sauour Christe, & Jo-
seph, who was taken for his father, at y Emperours
cōmaundēment, went to the citie of Dauid, named
Luke. 2. Bethleem, to be tared emōg other, & to declare their
obedience to the magistrates, for gods ordinaunces
sake. And here let vs not forgette the blessed virgin
Maries obedience, for although she was highly in
gods fauour, and Christes naturall mother, & was
also great with childe that same time, & so nighe her
trauayle, that she was deliuered in her iourney: yet
she gladly without any excuse or grudging (for con-
science sake) dyd take that cold & foule winter iour-
ney, being in y meane seasō so pore, y she lay in y sta-
ble, & there she was deliuered of Christe. And accor-
s. Peter. 2. ding to y same, lo, how s. Peter agreeth, writig bi ex-
presse words, in his first Epistle: submit your selues
or be subiect (sayth he) vnto kinges, as vnto y chiefe
heades, or vnto rulers, as vnto them that are sente
of him, for the punishment of euil doers, and for the
praise of them y do well, for so is the will of God. I
nede not to expōūd these words, they be so plaine of
thē selves. S. Peter doth not say: submit your selves
vnto

Of Obedience.

unto me, as supreme head of the Church: neither he
saith, submit your selues fro time to time, to my suc-
cessors in Rome: but he saith, submit your selves vn-
to your kinge, your supreme head, & vnto those that
he appoynteth in authoritie vnder hym. For that
shall so shewe your obedience, it is the wyll of God.
God wil that you be in subiection to your head and
king, That is gods ordinaunce, gods commaunde-
ment, & gods holy wil, that the whole body of euery
realme, and al the membres and parts of the same,
shalbe subject to their head, their king, and that (as
S. Peter writeth) for y^e lordes sake: and (as S. 1. Petri. 2.
Rom. 13 Paule writeth) for conscience sake, and not for feare
onely. Thus we learne by the worde of god, to yelde
to oure kyng, that is dewe to our kyng, that is ho-
nor, obedience, paymentes of dewe tares, customes,
tributes, subsidies, loue and feare. Thus we know
partly our bounden dueties to commen auctoritie; Mat. 22.
Rom. 13 now we let vs learne to accomplishe the same. And let
vs most instantly and heartily praye to God, the
onely authour of all auctoritie, for al them that be
in auctoritie, according as S. Paule wyllith, wri-
ting thus to Timothie, in his first epistle: I exhorte
therefore, that aboue al thynges, prayers, supplica-
tions, intercessions, and geuing of thanks be done 1. Timo. 2.
for al men: for kinges, and for al that be in auctho-
ritie, that we may liue a quyet and a peaceable lyfe
wth al godlines & honesti: for that is good & accepted
of allowable in the sight of god our sauour. Here S.
Paule maketh an earnest, and an especiall exorta-
cion, concerning geuing of thanks, and prayer for
kinges and rulers, saying: aboue al thynges, as he
myght

The. 3. parte of the Sermon.

might say, in any wyse principaly & cheifly, let pray-
er bee made for kynges. Let vs hartely thanke god
for his great and excellent benefite and prouidence,
concerning the state of kynges. Let vs pray for them
that thei may haue gods fauoure, and gods protec-
tion. Let vs pray, that they may euer in al thynges
haue God before their eies. Let vs praye, that they
may haue wysdom, strength, iustice, clemencie, zeale
to gods glozve, to gods verytie, to Christian soules,
and to the common wealth. Let vs praye, that they
maye ryghtly vse theyr sweorde and authoritie, for
the maintenaunce & defence of the catholique fayth
contained in holy Scripture, and of their good and
honeste subiectes, and for the feare and punishment
of the euyll, and vitious people. Let vs praye, that
they maye faithfully folowe the most faythful kyngs
and Capitaines in the Bible, Dauid, Ezechias, Jo-
sias, and Moses, with suche other. And let vs praye
for our selues, & we maye liue godly, in holy & chris-
tian conuersation: so we shal haue God of our syde:
And then let vs not feare what man can do against
vs. So we shall liue in true obedience, both in oure
moste mercifull kyng in heauen, and to oure moste
Christian Quene in earth: so shall wee please God,
and haue the exceeding benefite, peace of conscience,
reste and quietnes here in the world, and after thys
lyfe, we shall enioye a better lyfe, rest, peace, and the
euerlasting blesse of heaue, which he graunt vs al, &
was obediēt for vs all, euē to the death of the crosse,
Jesus Christ: to whome with the father, and the ho-
ly ghost, be al honour & glozve, both nowe and euer.
Amen.

Andith. b.

A Sermon agaynst whozedome and vncleanesse.



Although there want not (good christian people) great swarmes of vices worthy to be rebuked (vnto suche decaye is true godlynes and vertuous lyuynge now come:) yet aboue other vices, the outragious seas of adultery or breaking of wedlocke) whozedome, fornication, & vncleanesse, haue not onely braste in, but also ouerflowed almost y^e whole world, vnto y^e great dishonor of God, the excedynge infamy of y^e name of Christe, y^e notable decay of true religion, & y^e vtter destruccio of the publique welth: & that so aboundantly, y^e through the custonable vse thereof, thys vice is growen vnto such an heighth, that in a maner emonge many, it is coumpted no synne at all, but rather a pastime, a dalliance, and but a touch of youth: not rebuked, but wynted at: not punished, but laughed at: wherefore it is necessary at thys present, to entreate of the synne of whozedome, and fornication, declaryng vnto you, the greatnes of thys synne, and howe odious, hateful, and abhominable it is, and hath alwaye bene reputed, before god and all good men, and howe greuouslye it hath bene punyshed, bothe by the lawe of God, and the lawes of diuerse prynces. Agayne, to shewe you certayne remedies, whereby ye maye (through the grace of god) eschew thys most detestable synne of whozedome and fornication, and leade poure lyues in all honestye and cleanness. And that ye maye perceyue, that fornication and whozedome
are

The. i. parte of the Sermon.

Exod. xx.

Are (in the sighte of god) most abhominable finnes, ye shall call to remembraunce this comaundemente of god: þu shalt not comit adultery, by þe whyche word adultery, although it be properly vnderstand of þe vnlawfull comirtion oꝝ iynnyng together of a maryed man with any woman beside his wife, oꝝ of a wile w any man besyde her husband, yet thereby is sygnifyed also, all vnlawefull vse of those partes, whiche be ordayned for generation. And thys one commaundemente (forbidding adultery) doeth sufficientie paynt, and sette out befoꝝ oure eyes, the greatnes of thys sinne of whoꝝdome, and manifestie declareth, howe greatly it ought to be abhoyred of all honeste & faithful persons. And that none of vs al shal thinke himselfe excepted from thys commaundement, whether we be olde oꝝ yong maryed, oꝝ vnmariied man, oꝝ woman, heare what God þe father saith, by his most excellent Prophete Moyses: There shal be no whoꝝre among the daughters of Israel, noꝝ no whoꝝremongers, amonge the sonnes of Israell.

Deut. 23.

Math. 5.

Here is whoꝝredome, fornication, and al vncleanesse forbidden, to al kyndes of people, all degrees, & al ages, wout exception. And þe wee shal not doubt, but that thys pꝛecepte oꝝ commaundemente pertyneth to vs in dede, hear what Chꝛist (the perfect teacher of al truth) saith in the newe testamēt: Ye haue heard (sayth Chꝛist) that it was sayde to them of the olde tyme, thou shalt not committe adultery: but I say vnto you: whosoever seeth a woman, to haue his lust of her, hath committed adultery wyth her already in his heart. Here our sauour Chꝛist, doth not onely

conspyme

Against Adulterie.

conferme and stablyshe the lawe againste adultery,
geuen in the olde Testamente of God the father, by
his seruante Moyses, and make it of full strengthe,
continually to remain emonge the professors of his
name in the newe lawe: But he also (condemning the
grosse interpretation of the Scribes and Phary-
seis, which taught that the aforesayd commaunde-
ment onely required to absteyne from the outwarde
adulterye, and not from the filthye desyres and vn-
pure lustes,) teacheth vs an exacte and full perfecti-
on of puritie and cleannes of lyfe, both to keepe oure
bodies vndefyled, and our hertes pure and free from
all euill thoughtes, carnall desyres, and fleshye con-
sentes. Howe canne we then be free from this com-
maundement, whereto great charge is laide vpon
vs? May a seruante do what he wil in any thing,
hauyng a commaundement of his maister to the
contrary? Is not Christ our maister? Are not we his
seruantes? How then mai we neglect our masters John. 19
wil and pleasure, and folow our own wil and phan-
tasy? Ye are my frendes (sayeth Christ) yf you keepe
those thinges that I commaunde you.

Howe hath Christ our maister commaunded vs
that we shoulde forsake all vncleynesse and lecherie
both in body and spiryte: thys therfore must we do,
if we looke to please God. In the gospel of Saincte Mat. 23
Mathewe, we reade that the Scribes and Phari-
sees were greuoulye offended with Christ, because
hys disciples did not keepe the traditions of the fore-
fathers, for they washed not their handes when they
went to diner or supper, and emong other thynges,
Christ answered and sayde: heare and vnderstand Mat. 23

The. 1. parte of the Sermon.

Mat. 15. not that thing which entreth into the mouth, defileth the man, but that which commeth out of the mouth defyleth the man. For those thynges which procede out of the mouth, come furth fro the herte and they defyle the man. For out of the hert procede euill thoughtes, murthers, breaking of wedlocke, whooredome, theftes, false witnes, blasphemies: these are the thynges which defyle a man. Here maye we see, that not only murther, theft, false witnes & blasphemy, defyle menne, but also euill thoughtes breaking of wedlocke, fornication, and whooredome.

John. 14. **Luc. 11.** Who is now of so little wit, that he wyl esteeme whooredome and fornication, to be thynges of smal importaunce, and of no weight before God: Chryste (which is the truth and cannot lye) sayth, that euill thoughtes, breaking of wedlocke, whooredome, and fornication, defyle a manne, that is to say, corrupte both the body and soule of man, and make theim, of the temples of the holy Ghost, the filthy dunghyll, or dungeon of all vncleane spirites: of the house of God, the dwelling place of Sathan.

John. 8. Againe in the gospel of Saint John, when the womanne taken in adultery, was broughte vnto Chryst, sayde not he vnto her. Goe thy waye and

Rom. 6. synne no more. Dooeth not he here cal whooredome synne? And what is the rewarde of synne, but everlasting death? If whooredome be synne, then is it not

1. Joh. 3. lawfull for vs to commit it. For S. John saith: hee that committeth synne, is of the deuyll. And oure sa-

John. 9. **Rom. 6.** uour saith: euery one that committeth synne, is y^e seruant of synne. If whooredome had not ben synne surely S. Iohn Baptist would neuer haue rebuked kynge

Herode

Against Adulterie.

Herode, for takyng hys brothers wyfe, but he tolde hym plainly, that it was not lawfull for him to take his brothers wyfe. He winked not at the whoredome of Herod, although he were a kyng of great power, but bouldly reprovod him, for his wicked and abhominable lyuinge, although he for the same he lost hys heade. But he woulde rather suffer death (then see God so dishonored, by the breakyng of his holy precept or commaundemēt) then to suffer whoredom to be unrebuked, euē in a kyng. If whoredom had ben but a pastime, a daliaūce, and a thing not to be passed of (as many coumpt it now a dayes,) truly John had ben more then twyse madde, if he woulde haue hadde the displeasure of a king, yf he woulde haue be cast into prison, and lost hys heade for a tryfle. But John knew right wel, how filthy, stinking, and abhominable, the sinne of whoredome is in the syght of god therefore woulde not he leaue it unrebuked, no not in a king. If whoredom be not lawfull in a king, neyther is it lawfull in a subiecte. If whoredome be not lawfull in a publique or common officer, neyther is it lawfull in a priuate person. If it be not lawfull neither in king, nor subiect, neyther in common officer, nor priuate parson, cruelye, then is it lawfull in no man nor woman, of whatsoeuer degree, or age they be. Furthermore, in the acts of the apostles, we rede, & when the Apostles and elders, wth the whole congregation, were gathered to gether to pacify the hertes of the faythful dwellyng at Antioch, (whych wer disquieted through the false doctrine of certain Jewish preachers) they sent word to the brethren, that it semed good to the holpe ghoſte, and to them,

The. 1 .parte of the Sermon.

to charge them with no more, then with necessarye thinges: among other, they willed them to abstaine from Idolatrye and fornication, from which (sayde they) yf ye kepe youre selues, ye shal do well.

Note here, howe these holy and blessed fathers of Chrystes churche, woulde charge the congregation with no moo thinges then were necessarye. Marke also howe among those thiges, from the which they commaunded the brethren of Antioche to abstayne fornication and whooredome is numbred. It is therefore necessary, by the determination and consent of the holy ghost, and the apostles and elders, with the whole congregation, that as frome Idolatrye and supersticion, so likewise we must absteyne from fornicacion and whooredome. Is it necessarye vnto saluacion to abstayne frome Idolatrye? So is it to abstayn from whooredome. Is ther any nygher way to lead into damnatiō, then to be an Idolater? No, euen so, neyther is there any nerer way to damnacion then to be a fornicatoure and an whooremonger.

Howe where are those people, which so lyghtly esteeme breaking of wedlocke, whooredome, fornicacion and adulterye? It is necessarye, sayeth the holpe ghost, the blessed apostles, the elders, with the whole congregation of Chryste: it is necessarye to saluacion (saye they) to abstayne from whooredome. If it be necessarye vnto saluacion, then woe be to them, which neglecting their saluaciou, geue their minides to so fylthy and stinking sinne, to so wyched, byce, to such detestable abhominacion.

The

The second part of the Sermon agaynste Adulterye.



You haue ben taught in the fyrst part
 of this sermō agaynste adulterye, howe
 that vice at this day reygthneth most
 aboute all other byces. And what is
 mente by thys worde (adulterie) and
 howe holpe Scripture diswadeth or
 discoursaileth from doinge that fylthye synne and fi-
 nally what corrupcion cometh to mans soule thro-
 roughe the synne of adulterye. Now to procede fur-
 ther, let vs heare what the blessed apostle S. Paul
 sayth to this matter. Wrytinge to the Romaynes,
 he hath these woordes: Let vs cast awaye the wor-
 kes of darkenes, and put on the armour of lyght. Rom. 13
 Let vs walke honestly, as it were in the daye tyme
 not in eating and drinking, neither in chaumbryn-
 ges and wantonnes, neither in strife and enuying,
 but put ye on the lorde Iesus Chryst, and make not
 prouision for the flesh to fulfil the lusts of it. Here the
 holpe apostle exhorteth vs to caste awaye the wor-
 kes of darkenesse, whiche (amonge other) he calleth
 gluttonous eatinge, drynkyng, chamberynge and
 wantonnesse, whych are all mynisters vnto that
 vice and preparacions to induce and bynge in the
 fylthye synne of the fleashe. He calleth theyn the de- John. 14
 des and woorkes of darkenesse, not onely because
 they are customablye doone in darkenesse, or in the
 nyght time, (for euery on that doth euyl hateth the
 lyght, neyther cometh he to the lyght, lest his wor- Math. 5
 kes should be repproued) but that they leade the right
 waye vnto that bitter darkenes, where weeping and
 gnashyng

The. 2. parte of the Sermon.

gnawinge of teeth shalbe, and he sayeth in an other place of the same Epistle: They that are in the flesh, can not please God. We are detters not to the flesh that we should liue after the flesh, for yf we liue after the flesh, ye shal dye. Agayne he sayth, flye from whoredome, for euery sinne that a manne committeth is without hys bodye: but whosoever committeth, whoredome, sinneth against his own bodi. Do ye not know, that your membyres are the temple of the holye ghost which is in you, whom also ye haue of God, and ye are not your owne: for ye are derely bought: glorifye GOD in your bodies. &c. And a little before he sayeth: Do ye not know that your bodyes are the membyres of Chryste: Shall I then take the membyres of Chryst, & make them the membyres of an whore? God forbid, Do ye not know that he whyche cleaueth to an whore, is made one bodye with her: There shalbe two in one flesh (sayth he) but he that cleaueth to the lord, is one spirite. What godly words doth & blessed Apostle Paul bringe forth here, to dissuade or discourteylye vs fro whoredome & all vncleannes: your membyres (sayeth hee) are the temple of the holye ghost: whiche, whosoever doth defyle, God wyl destroy him as sayeth Saint Paule. If we be the temple of the holie ghoste, how vnfitting then is it, to dryue that holy spirite fro vs throughe whoredome, and in his place to set the wicked spirits of vncleannes and fornication, & to be ioy ned, and doe seruice to them? Ye are derely bought (sayeth he) therfore glorifye God in youre bodyes. Chyrist that innocent lambe of god, hath bought vs from the seruitud of the deuyll, not with corruptible gold

Against Adultery.

gold & siluer, but in his moste precious & deare hart
bloud. To what intent? That we should fall againe
vnto our old vncleannes, & abhominable liuing? Nay Eph. 2.8.
Luce. 1.
berely: But that we should serue him, al the dayes
of our lyfe, in holinesse & ryghteousnes & we should
glozifye him in our bodies, by purite and cleannesse
of life. He declareth also that our bodies are the mem-
bers of chryst. How vnseemly a thing is it the to sease
to be incorporat or imbodiyed and one with Chryst,
& through whoredom to be enioyned, & made al one
in an whore? What greater dishonor or iniury can
we do to Chryste, then to take awaye from hym the
members of his body, & to ioyne them to whores de-
uyls & wicked spyrites? And what more dishonour
can we do to our selues, then through vncleannes, to
loose so excellent a dignitie & fredome, and to beco-
me bonde slaues, & miserable captiues, to the spyrites of
darkenesse? Let vs therefore consider, fyrste the glo-
rye of Chryst, and then our estate, oure dignitie and
fredome wherein god hath let vs, by geuyng vs hys
holy spyrite: and let vs valiantlye defende the same
agaynst Sathan, and al hys crafty assaults: that
Chryst may be honored, and that we loose not oure
liberty or fredome, but styll remaine in one spyrite
with hym.

Moreouer, in hys Epistle to the Ephesians, the Eph. 4.
blessed Apostle wyllt vs, to be so pure, & fre from
adulterye, fornication, and al vncleannesse, that wee
not once name them amonge vs (as it becommeth
saintes: nor filthynesse, nor foolyshe talkyng, nor
jestyng, which are not comely, but rather geuyng of
thankes

The. 2. parte of the Sermon.

Gala. x.
i. Co. vi.

thankes, for thys ye knowe (saith he) that no who-
monger, either vnclean person, or couetous person,
(which is an ydolater) hath any inheritauce in y
kingdome of Christ and god. And that we should
remember to be holy, pure, and free from al vnclea-
nesse: The holy apostle calleth vs Saintes, because
wee are sanctified and made holpe in the bloude of
Christ through the holy gost.

1. Peter. i.

Re. xi. 8
xix.

Now yf we be saintes, what haue we to do with
the maners of the Heathen: Sainte peter sayeth:
As he which called you is holy, euen so be yee holpe
also, in al your conuersation, because it is wrytten:
Be ye holpe, for I am holy. Hetherto haue we heard
how greuous a sinne fornication and who:redome
is, and howe greatly god doth abho:re it, through-
out the whole scripture. How can it any otherwise
be, then a sinne of most abhominacion, seing it once
maye not be named emonge the Christians, muche
lesse it may in any pointe be committed. And surely
if we would weight the greatnes of thys sinne and
consider it in the ryghte kynde, we should fynde the
sinne of who:redome, to be that most fylthy lake, foule
puddle, and stinkyng synke, wherunto al kyndes of
synnes and euyls flowe: where also they haue theyr
resting place and abydyng.

For hath not the adulterer a pride in his who:red-
dome: as the Wiseman saith: They are glad when
they haue done euyl, and reioyce in thinges that are
starke naughte. Is not the adulterer also ydle, and
delighteth in no godly exercyse, but only in that his
most fylthy and beastly pleasure. Is not his minde
pluckte, and vtterlye drawen awaye, from all ver-
tuous

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tuous studies, and fruitefull labours, and only geue
to carnal & fleshy imagination: Doth not þe whoze
monger giue his mynde to gluttonie, that he maye
be the moze apt to serue hys lustes, and carnal plea-
sures? Doth not the adulterer geue hys mynde to
couetousnes, & to polling and pyllyng of other, that
he maye be the moze able to maintaine his harlottes
and whozes, & to continue in his filthie, and vnlabo-
full loue? Swelleth he not also with enuy agaynste
other fearing that his pray shoulde bee allured and
taken away from him? Againe, is he not yrefull and
replenished with wrath & displeasur, euē agaynst his
bestbeloued, if at any time, his beastly and deuелиshe
request be letted? What sinne, or kind of synne is it
that is not ioyned with fornication and whoredome:
It is a monster of manye heades: It receyueth all
kynndes of vices, and refuseth al kyndes of bertues.
If one seuerall sinne bringeth dānacion, what is to
be thought of that sinne, which is accompanied with
al euils, & hath waiting on it, what soeuer is hateful
to god, dānacion to man, & pleasaunt to Sathā.

Great is the dānacion, that hangeth ouer the
heades of fornicators, and adulterers. What shall I
speake of other incommodytyes, whiche issue, and
flowe out of thys stinkinge puddell of whoredome?
Is not that treasure, which before al other is mooste
regarded of honest persones, the good fame & name
of man and woman lost through whoredome? What
patrimonie or liuelihode, what substāce, what goo-
des, what ryches, doth whoredome shortly consume
& bring to naught? What baliarmitnes & strēgth is
many tymes made weake, & destroyed with whoze-
dome?

The. 2. part of the Sermon.

What wit is so fine, & is not doted & defaced through whoredome? What beautie (although it were neuer so excellent) is not disfigured through whoredome?

Is not whoredome an enemy to the pleasaunte floure of youth, & bringeth it not gray heares, & olde age, before y^e time? What gifte of nature (although it were neuer so precious) is not corrupted with whoredome? Come not y^e french pockes, with other diuerse diseases, of whoredome: From whence come so many bastardes and misbegotten children, to the high displeasure of god, & dishonor of holye wedlocke, but of whoredome? How many consume al they^r substaunce and goods, & at y^e last fall into such extreme povertie, & afterward thei steale, & so are hanged, through whoredome? What contention & manslaughter cometh of whoredome? How many maidens be deflowered, howe many wiues corrupted, howe manye widowes defiled, through whoredome: How much is y^e publique & comune weale impouerished, & troubled through whoredome: How much is gods word contēned & dep^raued by whoredome & whoremongers: Of this vice cometh a great part of the diuorces: which (nowe a dayes) be so comonly accustomed and bled, by mens priuate auctoritie, to the great displeasure of God, and the breache of the most holie knotte and bonde of matrimonie. For when this most detestable sinne is once crepte into the breast of the adulterer, so that he is entangled with vnlawefull and vnchaste loue, straight wayes, hys true and lawefull wife is dispised, her presence is abhorred, her company stinketh, and is lothsome, whatsoeuer she doth is dysprayed, there is no quyetnes in the house,

Against adultery.

so longe as she is in sight: Therefore to make woꝛse
tale she must away, foꝛ her housband can broke her
no longer. Thus thꝛough whoꝛedome, is the honest
and harmelesse wyfe put away, and an harlot recei
ued in her stede: and in like soꝛte, it happeneth mani
times in the wyfe towarde her husband. O abho
mination: Chꝛist our sauioꝛe, beꝛe god and man,
commynge to restore the lawe of hys heauenly fa
ther, vnto the right sence, vnderstandyng, and mea
nyng, (amonge other thinges) resourmed the a
buse of thys lawe of God: foꝛ where as the Jewes
blessed of a long sufferance, by custome, to put away apach. rth.
theyꝛ wiues at theyꝛ pleasure, foꝛ euery cause: chꝛist
correctyng that euil custome, did teach that yf anye
man put away hys wyfe, and maryeth an other,
foꝛ any cause except onely foꝛ adultery, (which then
was death by the lawe) he was an adulterer, & foꝛ
ced also hys wyfe so diuorced, to commit adulterye,
if she were ioyned to anye other man: and the man
also so ioyned with her to commit adultery.

In what case then are those Adulterers, which
foꝛ the loue of an whoꝛe, put away theyꝛ true and
lawefull wyfe, agaynst all lawe, ryght, reason, and
conscience: O damnable is the state wherein they
stand. Swift destruction shall fall on them, yf they
repent not, and amende not: foꝛ God wyll not euer
suffer holy wedlocke, thus to be dishonoured, hated
and despyed. He wyll once punish this fleshely and
lycencious manner of luyng, and cause that his ho
ly ordinaunce shall be had in reuerence, and honoꝛ,
foꝛ surely wedlocke (as the Apostle sayeth) is ho
norable amonge all men, & the bed vndefiled. But Heb. 13.
whoꝛmongers and fornicatours, god wyll iudge:

The. 3. parte of the Sermon.

that is to saye, punishe and condemne. But to what purpose is this labour taken : to describe and set forth the greatnes of the sinne of whozedome and the incommodities that issue and flowe oute of it, seing that breath and tongue shall soner fayle anye man thē he shal oꝝ may be able to sette it oute accordyng to the abhominatiō and haynousnes thereof. Notwithstanding this is spoken to the entent that al men should flee whozedome, & liue in the feare of god: God graūt that it may not be spoken in baine.

The thyrd part of the Sermon
agaynst adultery.

In the secōd part of this sermon against adultery, that was last reade, you haue learned howe earnestly the Scripture warneth vs to auoyde the sinne of adultery, and to embrace cleannesse of lyfe : and that through adultery we fall into all kyndes of synnes, & are made bondslaues to the deuyl, Through cleannesse of lyfe we are made members of Chryst, And finallye, howe farre adultery bringeth a man from al goodnesse, & dyueth him heddlong into al byces mischiefe, & misery, Howe wyll I declare vnto you in order, with what greuous punysshementes God in times past plaged adultery, & howe certen worldly Princes also did punish it : that ye may perceaue that whozedome and fornication be synnes no lesse detestable in the sight of God, and of all good men then I haue hitherto vttered. In the fyfthe booke of Moyses, we reade that when mankynde began to be multiplyed vpon the earth, the men and women gaue theyꝝ myndes so greatly to fleshevely de-
lyght

Against adultery.

lyght and fylthy pleasure, that they liued wythout
all feare of God. God seeth this they? beastylye and
abhorrible lyuynge, and perceauinge that they
amended not, but rather encreased dayly more and
more in they? sinfull and vncleane maners, repen-
ted that euer he had made man: and to shewe howe
greatly he abhorreth adulterye, whozedome, fornic-
tion, and all vncleannesse, he made all the foun-
taynes of the depe earth to burste oute, and the flus-
ses of heauen to be opened, so that the rayne came
downe vpon the earth by the space of forty dayes,
and forty nyghtes, and by thys meanes destroyed
the whole worlde and all mankynde, ryghte per-
sons onely excepted: that is to saye, Noe the prea-
cher of righteousness (as Saint Peter called hym)
and hys wyfe, his three sonnes and they? wyues,
O what a greuous plague dyd God cast here vpon
all lyuyng creatoures for the synne of whozedome:
For the whyche GOD toke vengeance, not onely
of man, but also of bestes, foules, and all lyuynge
creatoures. Manslaughter was committed before,
yet was not the worlde destroyed for that: but for
whozedome, all the worlde (fewe onely excepte) Gene. 1.11.
was ouerflowed wyth waters, and so perished:
An example worthy to be remembred, that ye may
learne to feare GOD.

We reade agayne, that for the fylthy synne of
vncleannesse, Sodome & Gomorre, and the other Gene. 18.
Cities nyghe vnto them, were destroyed wyth fyre
and brimstone from heauen, so that there was ney-
ther man, woman, chylde, nor beaste, nor yet anye
thyng that grewe vppon the earth there lefte vn-
destroyed. Whose hearte trembleth not at the hea-
ryng

The.2.parte of the Sermon.

rynge of this history? Who is so drowned in whoze-
dome and uncleannes, that wyll not now for ever
after, leaue thys abhominable liuyng, seinge that
GOD so grieuouflyz punyssheth uncleannes, to
rayne fyre and byrmstone from heauen, to destroye
whole cyties, to kyll man, woman, and childe, and
all other lyuyng creatours there abydyng, to con-
sume with fire, all that euer grewe? what canne be
moze mannyfeste tokens of goddes wrathe and ven-
geaunce agaynst uncleannes, and impuritie of life?
Marke thys hystoie, (good people) and feare the
vengeaunce of GOD. Do we not reade also, *Exod. xii.* God
dyd smite Pharaon, and hys house, with greate pla-
ges, because that he yngodlye desyred Sara, the
wyfe of Abraham: Likewyse reade we of Abime-
lech kyng of Gerat, although he touched her not by
carnall knowledge. These plagis and punishmen-
tes did god cast vpon filthy and vnclene persons, be-
fore the lawe was geuen, (the lawe of nature onely
raigning in the hartes of men) to declare how gret
loue he had to matrimony & wedlocke, and agayne
how muche he abhorred adultery, fornicatio & all vn-
cleannes. And whē the law that forbade whozedom
was geue by Moyses to the Jewes, dyd not god com-
maunde that the breakers thereof, should be put to
death? The wordes of the lawe be these: who soo
committeth adultery with any mans wyfe, shal dye
the deathe, both the man and the woman, because
he hath broken wedlocke wyth hys neyghbours
wyfe. In the lawe also it was commaunded, that
a damosell and a man taken together in whozedom
should be both stoned to death. In an other place
we also reade, that GOD commaunded Moyses,
to

Exod. xii.

Gen. xx.

Exod. xx.

Against Adultery.

to take al y head rulers, and Prynces of the people,
and to hange them vpon gibbetes openly, that eu- Ex. 25.
ry manne might see them, because they eyther com-
mitted, or did not punishe whozedome. Againe, dyd
not god sende suche a plagne among the people, for
fornication and vncleannesse, that they dyed in one
daye, three and twenty thousande: I passe ouer for
lacke of tyme, many other histories of the holye By-
ble, whiche declare the greuous vengeance, and
heauye displeasure of **G O D**, agaynst whoremou-
gers, and adulterers. Certes, this extreme punish-
ment appoynted of god, sheweth euidentelye, howe
gretly **G O D** hateth whozedō. And let vs not doubt,
but that god at thys present, abhorreth al maner of
vncleannesse, noo lesse then he did in the olde lawe:
and wil vndoubtedly punishe it, both in this world, Plalm. 54
and in the world to come. For he is a **G O D**, that can
abyde none wickednesse: therefore oughte it to bee
eschewed of al that tendre the glory of **G O D**, and the
saluacion of their owne soules.

Saint Paule saith al these thynges are writ- 1. Co. 10
ten for oure example, and to teache vs the feare of
god, and the obedience to hys holy lawe. For if god
spared not the naturall branches, neyther wyl he
spare vs, that be but graftes, yf wee commit lyke of-
fence. If god destroyed many thousandes of people,
many cities, yea the whole world, for whozedome, let
vs not flatter our selues, and thynke we shal escape
fre and withoute punishment. For he hath promi-
sed in his holy law, to sende most greiuous plagues
vpon them that transgresse or breake hys holy com-
maundementes. Thus haue we hearde, howe **G O D**
punysseth

The. 2. part of the Sermon.

Lawes
devised
for puni-
shment of
Whoredome.

punisheth the sinne of adulterye: let vs now heare
certaine lawes, which the ciuill Magistrates deuys-
ed in diuerse countries, for the punishment therof,
that we may learne, how vnclennes hath euer bene
detested in all well ordred citie and common weal-
thes, and emonge all honest personnes. The lawe e-
mong the Leptians was thys, that whē any were
taken in adultery, they were bound and caried thre
daies through the citie, and afterwarde, as long as
they liued, were they dyspyled, and with shame and
confusion counted as persones boyde of all hone-
stie. Emonge the Locrensiens, the adulterers haue
both their eyes thruite oute. The Romaines in ty-
mes paste, punished whoredome, sometime by fyre,
sometime by sweorde. If a manne emong the Egip-
tians hadde bene taken in adulterie, the lawe was,
that he shoulde openly in the presence of all the peo-
ple be scourged naked with whippes, vnto the num-
bre of a thousande strypes. The woman that was
taken with him, hadde her nose cutte of, wherby she
was knowne euer after, to bee an whore, and there-
fore to be abhorred of al men. Emonge the Araby-
ans, they that were takē in adulterye, hadde theyr
heades striken from their bodies. The Athenians pu-
nished whoredome by death in like maner. So like-
wise did the Barbarous Tartarians. Emonge the
Turkes euen at this day, thei that be taken in adul-
tery, both mā and womā are stoned streightwaies
to death, without mercy. Thus see we, what godlye
actes were deuised in times past, of the highpowers
for the putting away of whoredome, & for the main-
taining of holi matrimony or wedlock, & pure cōuer-
sation,

Against Adulterie.

sation. And the auctoꝝ of these actes, were no chꝛi-
stians, but heathen: yet were they so enamored with
the loue of honestye and purenes of life, that foꝛ the
maintenaunce & conseruation oꝝ keepyng vp of that
they made godly statutes, suffering neither fornicati-
oꝝ, noꝝ adultery, to reigne in their realmes vnponi-
shed. Chꝛist said to the people: & Miniſters ſhal ryle A. u. b. 3.
at & iudgment, with this nation, (meaning the vn-
faithfull Jewes) & ſhal condẽne the. Foꝛ they repen-
ted at & preaching of Jonas, but behold (ſaith he) a
greater then Jonas is here, (meaninge himſelf) and
yet they repent not. ſhal not (thinke you) lyke wyſe
the Locrenſians, Arabians, Athenians, with ſuche
other, ryle vp at the iudgement, and condemne vs
foꝛasmuch as thei ſeaced from whoꝝdom, at the com-
maundement of man, and we haue the laboꝛ & ma-
niſeſt pꝛeceptes and commaundements of god, and
yet foꝛſake we not our filthy conuerſation? Cruely
truely, it ſhalbe eaſier at & day of iudgment to theſe
heathen, the to vs, except we repent and amẽd. Foꝛ
although death of body, ſemeth to vs a greiuous pu-
niſhment in this woꝛlde foꝛ whoꝛedome: yet is that
paine nothing, in cõpariſoꝝ of the greiuous toꝛmẽtes
which adulterers, fornicatours, and al vncleane per-
ſons ſhal ſuffer after thys lyfe. Foꝛ all ſuche ſhalbe
excluded, and ſhut out of the kyngdome of heauẽ as
Saint Paule ſayeth: be not deceiued, foꝛ neyther 1. Cor. 6.
Gala. 5.
Eph. 5.
whoꝝmongers, noꝝ woꝝhippers of Images, noꝝ ad-
ulterers, noꝝ ſaltlinges, noꝝ ſodomites, noꝝ theiues
noꝝ couetouſſe perſons, noꝝ dꝛonkardes, noꝝ curſed
ſpeakers, noꝝ pyllers, ſhall inherite the kyngdom of
God. And S. Iohn in his reuelation ſayth: that A. por. 29
whoꝝes

The 3. parte of the Sermon.

whoremongers shal haue theyr parte, with murder-
 ers, sorcerers, enchauntes, liars, idolaters, & such
 other, in the lake which burneth with fire and brim-
 stone, whiche is the second death. The punishment
 of the bodye although it be death, hath an ende, but
 the punishment of the soule, which S. John calleth
 the seconde death, is euerlastyng: ther shalbe fyre &
 brimstone, ther shalbe wepyng & gnashing of teeth
 Mat. 13. the wourme that shal ther gnaw the conscience of
 Luk. 3. damned, shal neuer dye. O whose hearte dyspyllet
 not even droppes of bloude, to heare and consyder
 these thynges? If we tremble and shake at the hea-
 ring and naming of these paines, oh what shal they
 doe that shal fele them, that shal suffer them, yea &
 euer shal suffer, worldes without ende: God haue
 mercy vpon vs. Who is now so drowned in sinne and
 past al Godlynesse, (that he wyll set more by a fylthy
 and synkyng pleasure, (which soone passeth away)
 then by the losse of euerlastyng glory? Algayne, who
 wyll so geue hym selfe to the lustes of the fleshe, that
 he feareth nothyng at al the paynes of hel fyre? But
 let vs heare howe we may eschewe the syn of who-
 dom and adultry, that we may walke in the feare
 of god, and be free from those most greiuous, and in-
 tollerable tormentes, whych abyde al vnclene per-
 sons. To auoyd fornication, adultry, and all vn-
 clenness, let vs prouyd, that aboue althynges, we
 may kepe our heartes pure, and cleane, from al euyl
 thoughtes, and carnal lustes: for yf that be once in-
 fected and corrupt, we fall headlonge into al kynde
 of vngodlynesse. Thys shal we easely doe, yf when
 we fele inwardly, that Sathan our olde enemye
 tempteth.

Remem-
 ber
 whereby
 to auoyde
 fornicati-
 on & adul-
 tery.

Against Adulterie.

tempteth vs vnto whoredome, we by no meanes cō-
sente to his craftye suggestions, but valyauntly re-
siste and wythstande hym, by stronge saythe in the
worde of God, alreaddyng agaynst him alwayes in
oure hearte, this continuall defiance of God: *Scriptum*
est, non me chaberis. It is wyrtten, thou shalt not com-
myt whoredome. It shalbe good also for vs, euer to
lyue in the feare of god, and to sette before our eyes:
the grievous threatnynges of god, agaynst all vn-
godly sinners, and to consider in our minde, howe
fylthy beasteie, and howe that pleasure is, wher-
vnto Sathan moueth vs.

And agayne, howe the payne appoynted for that
synne, is intollerable and euerlasting. Moore ouer,
to vse a temperaunce and sobrietye in eatynge and
drynkyng, to eschewe vncleane communicacion, to
a void all fylthy company, to flee idlenes, to delight
in readynge holy scripturs, to watche in godly pray-
ers and vertuose meditaciōs: and at all tymes, to
exercise some godly traualles, shal helpe greatlye
vnto the eschewing of whoredome.

And here are al begges to be monished, whether
they be marryed or vnmarryed, to loue chastity and
clennes of lyfe. For the marryed are bounde by the
lawe of God so purely to loue one an other, that ne-
ther of them seeke any straung loue. The man must
onely cleaue to hys wyfe, and the wyfe agayne only
to her husoād: they must so delight one in an others
company, that none of them couete any other. And
as they are bounde, thus to lyue together in al god-
lynesse and honestye, so lyfeyfe is theyr duetye,
vertuousely to brynge vyppre theyr chyldren, and to

The 3. parte of the Sermon.

prouide that they fall not into Sathans snare, nor into any vnclennes, but that they come pure & honest vnto holy wedlocke, when time requireth. So lyke wyse ought al maisters and rulers to prouide that no whoredome, nor any poynt of vnclennes, be bled among their seruantes. And again, thei þar single, and fele in themselves, that they cannot liue without the company of a woman, let them get wiues of their owne, and so lyue godly together. For it is better to mary then to burne.

1. Cor. 7. And to auoid fornication, saith the Apostle, let euery man haue his owne wife, and euery woman her own husband. Finally, al suche as fele in themselves a sufficiencie and habilitie (through the workynge of gods spirite) to leade a sole and continent life, let them praise god for his gift, and seke al meanes possible to maintaine the same: as by reading of holpe scriptures by godly meditacions, by continual prayers and such other vertuous exercises. If we al on this wise wil endeuour our selues to eschew fornication, adultery, and all vnclennes, & leade our lyues in al godlynes and honesty, seruing God with a pure & cleane hearte, & glorifyinge him in our bodyes, by leadynge an innocent and harmelesse lyfe, we maye be sure to be in the number of those, of whō our sauoure Chryste speaketh in the gospell one this manner: blessed are the pure in heart, for they shal

Math. 5.

see God: to whome alone, bee al glory, honoure, rule, and power, worlde without ende.

Amen.

A Sermon againste Contencion and brawlynge.



This day (good Chrysten people) shall
 be declared vnto you, the vnprofit-
 ablenes, and shamefull vnhonestye of
 contencion strife and debate: to thin-
 tent, that whē you shal se (as it were
 in a table paynted before your eyes)
 the euyl fauourednes, and deformatye of this moste
 detestable vice, your stomakes may be moued to rise
 agaynste it, and to deteste and abhorre that synne,
 which is so much to be hated, and pernicious and
 hurteful to al men. But emonge all kindes of contē-
 tion, none is more hurtful, thē is contencion in mat-
 ters of religion. Eschewe (sayeth S. Paule) folishe
 and vnlearned questions, knowing that they brede
 strife. It becommeth not the seruaunt of GOD, to
 fight, or stryue, but to be meke towarde all menne
 This contencion and strife was in Saint Pauls
 tyme, emonge the Corinthians, and is at this time,
 emonge vs Englyshe menne. For to many there be
 which vpon the Ale benches or other places, delight
 to set forth certaine questions, not so much pertay-
 ning to edification, as to baine glozy and shewyng
 forth of their conning and so vnsoberly to reason &
 dispute, that when neyther part wyll geue place to
 other, they fall to chydying and contencion, & some
 tyme from hootte wordes, to further inconuenience.
 Samt Paule coulde not abyde to heare emonge
 the Corinthians, these wordes of dyscorde or dys-
 lencion: I holde of Paule, I of Cephas, and I of A-
 pollo. What would, he then saye, yf he hearde these

1. Tim. 1.
 1. Tim. 1.

1 Cor. 1.11

P. iii.

wordes

The. 1. parte of the Sermon.

words of contencion (which be now almost in euery mans mouthe:) he is a Pharisei, he is a gospeller, he is of the new sort, he is of the olde sayth, he is a new broched brother: hee is a good catholique father, he is a papist, he is an heretique. Oh how the church is deuided. Oh how the cities be cut and mangled. Oh how the cote of Chryst, that was wythout seame, is al to rente and to rive. Oh bodye mysticall of Chryste: where is that holpe & happy vnitie, out of the which whosoener is, he is not in Chryst? If one member be pulled from another, wher is the bodie? If the bodie be drawen fro the head, wher is the lyfe of the bodie? We cannot be ioyned to Chryst our head, except we be glued with Concorde & charitie, one to an other. For he that is not in this vnitye, is not of the church of Chryst, whych is a congregacion of vnitie together, and not a diuision. S. Paule sayth: that as long as
1. Cor. 3. emulation or enuying, contencion, and faccions or sectes be among vs, we be carnal, and walke according to the fleshy man. And S. Iames saith: If you haue bitter emulacio or enuying and contencion in your heartes, glory not of it: for wheras contencion
Iames. 3. is, there is vnstedfastnes, and all euyl deedes. And why do we not heare. S. Paule which prayeth vs, whereas he myghte commaunde vs, sayinge. I beseeche you, in the name of our Lorde Iesus Chryste, that you wyl speake all one thyng, and that there be no dissention among you, but that you wyl be one
1. Cor. 1. whole body of one mind, & of one opinion in y^e trueth. If his desire be resonable & honest, why do we not graunt it? if his request be for our profit, why do we refuse it? And if wee list not to heare his petition of prayer, yet let vs heare his exhortacio, wher he saith
I exhor-te

Against Contencion

I exhorte you that you walke, as it becommeth the
vocation in the which you be called, with al submissi- Eph. 4.
on and mekenes, with lenitie and softnesse of mynd
bearyng one an other by charitie, studying to kepe
the vnity of the spryit, by the bonde of peace. For
there is one body, one spryit, one faith, one baptisme.
Ther is (he saith) but one body, of the whiche he can
be no liuely member, & is at variaunce with & other
members. Ther is one spiryte, which ioyneth and
knytteth al thynges in one. And how can thys one
spryite reigne in vs, when we among our selues be
deuided? There is but one fayth, and howe can we
then say: he is of the olde fayth, and he is of the new
fayth. There is but one baptisme, and then shal not
al they, which be baptised, be one: Contencion cau-
seth diuision, wherefore it ought not to bee amonge
Christians, whom one fayth, and baptisme ioyneth
in an vnitie. But if we contene. **S. Paules** request
and exhortation, yet at the laste, let vs regard hys
earnest entreatyng, in the whych he doth very ear-
nestly charge vs, and as (I maye so speake) coniure
vs in thys fourme and maner: If ther be any conso-
lation in Chryst, yf there bee any comfote of loue,
yf you haue any felowshyp of the spiryte, if you haue
any bowels of pitye and compassion, fulfyl my ioye,
beeyng al lyke affected, hauyng one charyte, bee-
yng of one mynd, of one opinion, that nothyng be
dane by contencion, or by negloze. Who is he, that
hath any bowels of pryte, that wyl not be moued
with these wordes so pythy: Whose heart is so stony
the swerde of these wordes (whyche bee more
sharpe then anye two edged swerde) maye not Phil. 2.

The. 1. parte of the Sermon.

Howe
we
should
reade the
scripture

Mat. 10.

James. 3

cut and breake a sondze: Wherefore let vs endeuor
our selues to fulfil. S. Paules ioy, here in this place
which shalbe at length to our great ioy in an other
place. Let vs so read the scripture, that by reaynyng
therof, we may be made the better liuers, rather the
the moze contencious disputers. If any thing is ne-
cessary to be taught, reasoned, or disputed, let vs do
it withal mekenesse, softnesse, and lenitie. If anye
thinge shal chaunce to be spoken vncomely, lette on
beare on others frailtie. He that is faultye, let hym
rather amende, then defende that whyche he hathe
spoken amisse, lest he fall by contenciō from a folishe
errour, into an obstynate heresye: for it is better to
geue place mekely, then to winne the victoꝝ, wyth
the breach of charitie: which chaūseth, wher euerye
man wil defende his opinion obstinatelly. If we be
Christen men why do we not solowe Christe, whiche
saileth: learne of me, for I am meeke and lowelye in
hearte. A disciple must learne the lesson of this scole-
mayster, and a seruaūt must obey the commaunde-
ment of his maister. He that is wise & learned (saith
S. James) let him shew his goodnes by hys good
conuersation and sobernes of his wysedome. For
where there is enuy and contention, that wysedome
commeth not from God, but is worldly wysedome
mans wysedome, and deuelyshe wysedome. For the
wysedome that commeth from aboue, from y spirit
of god, is chaste and pure, corrupted with no euyl af-
fections: it is quiet, meke, and peaceable, abhorringe
al desyre of contencion: it is tractable, obedyente,
not grudging to learne, and to geue place to theym
that teache better for their refoꝝmation. For there
shal

Against Contencion.

shal neuer be an end of stryuyng and contencion, yf
we contend, who in contencion shalbe maister, and
haue the ouer hand; yf we shall heape error vpon
errore, yf we continue to defende that obstinate
lye, whiche was spoken vnauysedlye. For trueth
it is, that styfnes in mainteining an opynion brea-
deth contencion, bratwylng and chydynge, whych
is a vyce among al other, mooste pernicious and pe-
stilent to common peace and quietnes. And as it
standeth betwixt two persons and parties (for no
man commonly doth chyd with him selfe) so it com-
prehendeth two mooste detestable vices: the one is
pickinge of quarels, with sharpe and contencious
wordes: the other standeth in frowarde answer-
ryng, & multiplying euyl wordes agayn. The fyrste 1. Cor. 5.
is so abhominable, that S. Paule saith: if anye that
is called a brother be a worshypper of Idols, a brau-
ler, a picker of quarels, a thiefe, or an extorcioner,
with him that is such a mā se that ye eate not. Now
here consider that S. Paule nombreth a scoulder
abrawler, or a piker of quarels, amonge theiues and 3. saynd
quarel
pickynge.
idolaters: & manye tymes commeth lesse hurte of a
thiefe, then of a raplyng tongue: for the one taketh
away a mans good name, the other taketh but hys
ryches, whiche is of muche lesse balue and estimati-
on, then is his good name. And a thiefe hurteth but
him from whome he stealeth, but he that hath an
euyl tongue, troubleth al the towne wher he dwel-
leth and sometyme the whole countrey. And a rap-
lynge tongue is pestilence so ful of contagiousnes
that S. Paule willeth christian men to forbear the 1. Cor. 6.
company of such, and neither to eate nor drinke with
them. And wheras he wil not, that a christian womā

The .i. part of the Sermon.

6. Cor. vi.

A geynst
froward an
fweringe.

Math. v.

Rem. xii.

Should forsake her husband, although he be an Infidel, or that a christian seruaunt should depart from hys master, which is an Infidel & Heathen, and soo suffer a christian man to kepe company with an Infidel: yet he forbiddeth vs to eate or drynke with a scoulder, or a quarel piker. And also in the .vi. Chap. to the Corin. he saith thus. Be not deceaued, for neither fornicatours, neither worshippers of Idoles, neither theiues nor drunkardes, neither cursed speakers shal dwel in the kyngdome of heauen. It must nedes be a great faulte that doeth moue & cause the father to disherite hys naturall sonne. And how can it otherwyle be: but that thys cursed speaking must nedes be a most damnable synne, the whyche dothe cause God our moste mercyfull and louyng father, to depyue vs of hys most blessed kyngdome of heauen. Agaynst the other synne that standeth in requyringe taunte for taunte, speaketh Christ him self: I say vnto you (saith our sauour Christ) resiste not euyl, but loue youre enemyes, & say wel by the that say euyl by you, do wel vnto them that do euyl vnto you, & prae for them that do hurt and persecute you that you may be the chyldren of youre father whych is in heauen, who suffereth hys Sunne to rylse both bpon good and euyl, and sendeth hys rayne bothe to the iust & vniust. To this doctrine of Christ agreth very wel the teachyng of Saynte Paule, that chosin vessel of God, who ceaseth not to exhort and call bpon vs, saying: blesse the that curse you, blesse I say and curse not, recompence to no man, euyl for euyl, yf it be possyble (as much as lyeth in you) lyue peaceably with al men.

The seconde part of the Sermon

agaynste Contention.



I hath bene declared vnto you in
thys sermon agaynst stryfe & braw-
lynge, what great inconuenience co-
meth therby, specially of such conten-
cion as groweth in matters of reli-
gion. And howe when as noo man
wyl geue place to an other, there is none ende of
contention and discorde. And that whiche, whycha
God requireth of Chistians, is utterly therby nega-
lected and brokenne. And that thys contention
standeth cheyfeldy in two payntes, as in pychyng
of quarels, & mahyng of forward answers. Now
ye shal heare Saynt Paules woode, sayng: Dear-
ly beloued, auenge not your selues, but rather geue
place vnto wrath, for it is written: vengeance is
myne. I wyl reuenge sayth the lorde. Therefore yf
thyne enemye hunger, fede hym, yf he thyrste, geue
hym drynke; be not ouercome with euill, but ouer-
come euill with goodnes. All these be the wordes of
Saint Paule, but they that be so full of stomache,
and set so muche by them selues, that they maye not
abyde so muche as one euill woode to be spoken of
them, peradventure wyl say: If I be euill reuiled,
shal I stande still lyke a goole, or a foole, wyth my
synger in my mouth? Shal I be such an ydeote and
dysorde, to suffer euerye man to speake bypon me
what they lyst, to rayle what they lyst, to spewe
out all theyr venime agaynst me, at theyr pleasures?
Is it not conuenient & he that speaketh euill should
be answered acco:dingly? If I shall vse this lenitie &
softnesse

softenes: and shal both increase myne enemyes forwardnes and prouoke other to doe lyke. Suche reasons make they that can suffer nothyng, for the defence of there impatience. And yet, yf by froward answeringe to a froward person, there were hope to remedye hys frowardnes, he should lesse offende that should so aunswere doynge the same not of yre, or malice, but onely of that intente, that he that is so froward or malicious, may be reformed. But he that can not amende an other mans faulte, or cannot amende it without hys owne faulte, better it were that one should perpe then two. Then yf he can not quiet hym with gentle wordes, at the leaste let hym not folowe hym in wycked and vniccharitable wordes. If he can pacifye hym wyth sufferynge, let hym suffer: and if not, it is better to suffer euyl then to doe euyl: to saye well, then to saye euyl. For to speake well agaynst euyl, cometh of the spiryte of GOD: but to render euyl for euyl, cometh of the contrarie spiryte. And he that can not temper he rule hys owne anger, is but weak and feble, and rather more lyke a woman or a chyld, then a strong man. For the true strength and manlynesse, is to ouercome wrathe, and to despyse iniurye, and other mens foolishnes. And beydes this he that shall despyse the wronge done vnto hym by hys enemye, euerye man shall perceiue, that it was spoken or done wythout cause: wher as contrarie, he that doeth fame and chafe at it, shall helpe the cause of his aduersarye, geuyng suspicion that the thyng is true. And in so goynge aboute to reuenge euyl, wee shewe oure selues to be euyl, and whyle we wyl punyssh, and reuenge an other mans folpe,

Against Contencion.

we double and augmente oure owne folye. But manye pretenses fynde they that be wyllfull, to colour their impacience. Myne enemye (saye they) is not worthy to haue gentle wordes or deedes, beinge sofull of malyce, or frowardnes. The lesse he is worthy the moore arte thou allowed of God: the more art thou commended of Chryste, for whose sake thou shouldest render good for euyl, because he hath commaunded thee, and also deserued that thou shouldest so do. Thy neighbour hath peraduenture with a woorde offended thee: call thou to thy remembrance with how many wordes and deedes, howe grievously thou hast offended thy lord god. What was man, when Chryste dyed for hym: was he not hys enemye, and vnworthy to haue his fauour and mercye? Euen so, wyth what gentlenes and pacience doth he forbear and tollerate and suffer thee, althoughe he is daylyr offended by thee? Forgeue therefore a lyghte trespassse to thy neyghbour, that Chryst may forgeue the many thousands of trespassses, whyche arte euerye day an offender. For if thou forgeue thy brother, being to thee a trespassser, then hast thou a sure signe and token, that God wyll forgeue the, to whome all men be debtors or trespassers. How wouldest thou haue god mercifull to the, yf thou wilt be cruell vnto thy brother. Canst thou not fynd in thine hearte to do y towards an other that is thy felow, which god hath done to thee, that art but hys seruant? Ought not one sinner to forgeue an other, seing that Chryst which was no synner, dyd praye to his father for them that withoute mercy & dyspitfullye put hym to death? Who, when he was reuyled, did not vse reuyling wordes again

1. Pet. 2.

The. 2. parte of the Sermon.

and when, he suffered wrongfully he did not threaten, but gaue all vengeance to the iudgemente of his father whych iudgeth rightfully. And what crakest thou of thy head, yf thou laboure not to be in *h* body? Thou canst be no member of Chryste yf thou folowe not the steppes of Chryste: (who as the Prophet sayth) was led to deathe lyke a lambe, not opening hys mouth to reuiling, but opening his mouth to praying for them *h* crucified him, saying: Father forgive them, for they canot tel what they do. The whyche example, anon after Chryst, S. Stephen dyd folowe, and after S. Paule: We be euil spoken of (sayeth he) and speake well, we suffer persecution and take it patiently: Men curse vs, and we gently entreate. Thus S. Paule taught that he did, & he dyd that he taught. Blesse you (saythe he) them that persecute you: blesse you, and curse not. Is it a greate thing, to speake wel to thynne aduersarye, to whom Chryst doth commaunde the to do wel? Dauid when Semei did call hym al to naught, did not chide agayne, but sayd paciētly: suffer him to speake euill, if perchaunce, *h* lord wyll haue mercy on me. Histories be full of exāples of heathē men, *h* toke verpemekelely, both opprobrious & reprochfull wordes, & iniurious o: wrongefull deedes. And shal those Heathen excell in pacience, vs that professe Chryste, the teacher and example of al paciēter? Alexander, when one did rage agaynst hym, in reuyllynge of hym, he was nothyng moued, but saide: go to, go to, speake agaynst me as much, and as oft as thou wylte, and leaue out nothyng, yf perchaunce by thys meanes thou mayste discharge the of those naughtye thynges, with the which it seemeth that thou art fulladē.

Many

Against Contencion.

Many men speake euyl of al men, because they can speake wel of no man. After thys sort, this wise man auoyded from hym, the reprocheful wordes spoken vnto him: imputing and laying them to the natural syknes of his aduersary. Pericles, when a certayne scoulder, or a rayling fellow dyd reuile hym, he aunswered not a wooorde agayn, but wente into a galerye, and after towarde nyght, when he wente home, thys scoulder folowed hym, ragung styl more and more, because he sawe the other to set nothyng by hym. And after that he came to his gate, (beyng darke nyght) Pericles commaunded one of hys seruantes to lyght a torche, and to bryng the scoulder home to his own house. He did not onely with quietnes suffer this brauler pacientlye, but also recompenced an euyl turne wyth a good turne, and that to his enemye. Is it not a shame for vs that professe Christ, to be worse then heathen people, in a thyng chiefly pertayning to Chrystes religion? What Philosophy perswade them, more then gods word shall perswade vs? What natural reason preuaile moore wyth them, then religion shall do with vs? Shall mannes wysedome leade, theym to that thynges; wherebinto the heauenlye doctryne cannot leade vs? What byndenesse, wyllfulnesse, or rather madnesse is thys?

Pericles beyng prouoked to anger, wyth manye bilanous wooordes, aunswered not a wooorde. But we styred but in one litle worde: what foule worke do we make? How do we fume, rage, stampe, & stare lyke madde men? Manye men of euerye trifle wyll make a great matter, & of the sparke of a lytle word. wyll kyndle a great fire, taking al thynges in y worst part,

The. 2. parte of the Sermon.

part. But howe muche better is it, and more lyke to the example and doctrine of Chryste, to make rather of a greate faulte in oure neyghboure, a smale faulte, reasonyng with our selves after thys sort. He spake these wordes, but it was in a sodaine heat, or the drynke spake them, and not he, or he spake them at the motion of some other, or he spake theym being ignorant of the trueth, he spake theym not agaynst me, but agaynst hym whome he thoughte me to bee. But as touchyng euyl speakyng, he that is ready to speake euyl agaynst other men: fyrste let hym examine hymself, whether he be faultelesse and cleare of the fault, which he findeth in another. For it is a shame when he that blameth an other for any fault, is gylty hymselfe, eyther in the same fault, eyther in a greter. It is a shame for him that is blynde, to cal another man blinde: and it is more shame for hym that is whole blynde, to call hym blynkarde, that is but poureblynde. For thys is to se a strawe in an other mannes eye, when a man hath a blocke in hys owne eye.

Reasons com-
mone men
from quarrell
pickynge

Matt. xxi.

Then let hym consider, that he þat yseth to speake euyl, shal commonly be euyl spoken of agayne. And he that speaketh what he wyll for hys pleasure, shal be compelled to heare that he would not, to hys displeasure. Moreover let hym remember that sayinge that we shal geue an accompt for euery idle word. How much more then shal we make a reconyng for our sharpe, bytter braulyng, and chidyng wordes, which prouoke our brother to be angrie and soo to the breach of hys charite. And as touchyng euyl aunsweryng, although we be neuer so much prouoked by other mens euil speking yet we shal not folow theyr frowardnes

Against Contencion.

forwarde by euil aunsweryng, if we cōsider, that
anger is a kynde of madnes, and that he whiche is
angry, is (as it wer for the time) in a phrensy. <sup>Reasons
to moue
men from
forwarde
aunswere
ryng.</sup> Wher-
fore let hym beware, lest in hys fury he speake anye
thyng, wherof afterwarde he may haue iust cause to
be sozpy. And he that wil defende that anger is no fu-
ry, but that he hath reason, euē when he is most an-
gry, then let him reason thus with hymselfe, whē he
is angrye. Nowe I am so moued and chafed, that
within a litle while after, I shalbe otherwayes min-
ded: wherfore then should I now speake any thinge
in mine anger, which hereafter, when I would say-
nest, cannot be chaunged. Wherfore shal I doe any
thing now, beeing (as it were) out of my wit, for the
which, when I shal come to my ielse again, I shalbe
very sadde: Why doeth not reason? Why doeth not
godlines? Yea, why doeth not Chryst obtēin þ thing
now of me whych hereafter time shal obtēine of me?
If a man be called an adulterer, vsurer, drunkarde
or be any other shameful name, let hym cōsider ear-
nestly, whether he be so called truly or falsly: yf true-
ly, let him amende his fault, that his aduersary mai
not after woorthely charge him with such offences: if
these thinges be layed against him falsly, yet let him
consider, whether he hath geuen any occasion to be
suspected of such thinges, and so he may both cut of
that suspicion wherof thys slander did arise, & in
other thynges shal lyue more warelye. And thus by-
syng oure selues, we may take no hurte, but rather
muche good, by the rebukes and slanders of oure
enemye. For the reproche of an enemye, maye be to
many men a quicker spurre to the amēdement of
they.

The 3. parte of the Sermon.

their life, then the gentle monicion of a frende. Philippus the kyng of Macedonpe, when he was euyl spoken of by the chiefe rulers of the citie of Arthens he did thanke them hertely, because by them he was made better, both in his wordes & dedes: for I stude (saied he) bothe by my sayynges and doinges, to proue them lyars.

The thyrd part of the Sermon agaynst contencion



Ye heard in the last lesſon of the sermon agaynst strife and brawling, how we may answer them which mainteine ther forward sayynges in cōtention, & that wyl reuenge with wordes such euyl as other men do to them. And finally howe we may accordyng to gods wyl, order our selues: & what to consider towardeſ the, when we are prouoked to contencion and strife with raylyng wordes. Now to procede in the same matter, you ſhal knowe the ryght waye how to diſproue and ouercome your aduerſarye and enemye. This is the beſt way to improue a mans aduerſary ſo to lyue, that all whiche ſhal knowe hys honeſtye, may beare witnes, that he is ſlaundered vntwoorthely. If the faulte whereof he is ſlaundered, bee ſuche, that ſo the defence of hys honeſtye, he muſte nedes make answer, yet let him answer quietly and ſofterly, on thys faſhyon: that thoſe faultes bee layed agaynſt hym faulſly. For it is trueth, that the wyſe mā ſapeth: a ſofter aunſwere aſſwageth anger, and a heard and ſharpe aunſwere doeth ſtirre vp rage and furye. The ſharpe aunſwere of Abal, dyd prouoke Dauid.

Against Contencion.

Dauid to cruel vengeance: but the gentle wordes of Abigail, quenched the fier again, that was all in a flame. And a speciall remedie agaynste malicious tonges, is to arme oure selues with patience, mekenes, & silence, lest by multiplying wordes wth the enemy, we be made as euil as he. But they that cannot beare one euil worde, peraduenture for theyr owne excuse, wil allege that which is w^{ritten}: he that despyseth hys good name is cruel. Also we reade: answerere a foole accordyng to his folyshnes. And our lord Iesus did hold his peace at certain euil sayngs but to some, he answered diligentlye. He heard men cal him a Samaritaine, a carpenters sonne, a wine drinker, and he held hys peace: but when he hearde them say, thou hast a Deuil within the, he answered to that earnestly. Trueth it is in dede, that ther is a time, when it is conuenient to answer a foole accordyng to his folyshnes, lest he should seme in his own conceit to be wyse. And somtyme it is not profitable to answer a foole, accordyng to his folyshnes, lest the wyse man be made like to the foole. When our infamy or the reproche that is done vnto vs is ioined with the peryll of many, then is it necessarye in answering to be quicke and ready. For we reade that many holy men of good zeales, haue sharpe and fiercely, both spokē and answered tiraūtes and euil men, whych sharpe wordes came not of anger, rancor, or malice, or desyre of vengeance, but of a feruent desyre to bring them to the true knowledge of God, and from vngodly lyuing, by an earnest and sharpe rebuke and chydnyng. In thys zeale Sainte John Baptist called the Phariseis, Adders broode:

Ma. ii.

and

(Reg. 29)

In oblation

Pro. 26.

John. 19

In answer

Math. 3.

The 3. parte of the Sermon.

Gala. iiii. and. S. Paule called the Galathians foles: and the
men of Crete, he called lyars, euil beastes, and slug-
gish bellies: and þe false Apostles, he called dogges
Act. i. i. and craftye workemen, And thys zeale is godly and
Phil. iiii to be allowed, as it is plainli proued by the example
of Chyist, who although he were the fountayne and
spryng of al mekenes, gentlenes and softnes: yet he
Matt. 23 called the obstinate Scribes and Phariseis, blinde
guides, fooles painted graues, Hypocrites, serpētes
adders brode, a corrupt and wicked generacion. Al-
Mai. 16. so he rebuketh Peter egerly, saying: goe behind me
Sathan. Likewyle. S. Paule repproueth Elimas,
Act. xlii. saying: O thou full of all crafte and guyle, enemy to
all iustice, thou ceaseſte not to destrope the ryghte
waies of god: and now loe, the hand of the lord is v-
pon thee, and thou shalt be blynde, and not see for a
tyme. And. S. Peter reprehendeth Ananias berye
Act. v. sharply, saying: Ananias, how is it þe Sathā hath
filled thy heart, that thou shouldest lie vnto the holy
gost: This zeale hath bene so feruent in many good
men, that it hath stirred thē, not only to speke bitter
and eger wordes: but also to doe thynges, whyche
might seme to some, to be cruel, but in dede they bee
very iust, charitable, and godly, because they were
not boen of yre, malice, or contencious mind, but of
a feruent mynd to the glory of god, and the correcci-
on of sine, executed by men, called to that office, For
in thys zeale, our Lord Iesus Chyist dyd drine with
John. ii. a whippe, the biers and sellers out of the temple. In
Exod. 32 this zeale Moses brake the two tables, which he had
receiued at gods hand, when he saw the Israelites
daunsing about a calf: and caused to be killed. xlii.

Against Contencion

M. of hys owne people. In thys zeale Phinees the
 sonne of Eleasar, did thrust through with his sword. Math. xxv.
 Zambry and Cosby, whom he found together iointed But these
 in the acte of Lechery. Wherefore, now to retorne a- examples
 gaine to contencious wordes, and specially in mat- are not to
 ters of religion, and gods worde, (whiche would be be folo-
 vsed with all modestie, sobernes and charitye) the wed of e-
 wordes of. **S.** James ought to be wel marked, and very body
 borne in memozye, where he sayeth: that of contenci but as men
 on riseth al euyl, And the wyse kyng Salomon sai- be called
 eth: honour is due to a man that kepeth hymself fro to office
 contenciō, and al that mingle themselves therwith and set in
 be foles. And because this vyce is so much hurtefull each other
 to the societie of a commen welthe, in all well orde- James, iiii
 red citie, these common braulers and scolders, he 12. 27.
 punished with a notable kinde of payne: as to be set
 on the coking stole, pillery, or such like, And they bee
 unworthy to liue in a commō wealth, the whych do
 as much as lieth in them, with brauling and scolding
 to disturbe the quietnes and peace of the same. And
 wherof cometh thys contencion, stryfe, and bary-
 aunce, but of pride and vaine glozy? Let vs therfore 1. Peter. ii.
 humble our selues vnder the mightie hande of god, Luks. i.
 whyche hath promised to reſte vpon them, that bee
 humble and lowe in spirite. If we be good and quiet
 Chyristian men, let it appeare in our speech and ton-
 gues. If we haue forſaken the deuill, lette vs vse no
 more deuelyſhe tonges. He that hath been a railing
 scolder, nowe lette hym be a sober counſaylour. He
 that hath been a malicious ſlaunderer, nowe let him
 be a louing comforter. He that hath been a vain rail-
 ler, nowe let hym be a goſtly teacher. He that hath a-

The. 3. parte of the Sermon.

bused his tong in cursing, now let him vse it in blessing. He that hath abused his tong in euil speaking, now let him vse it in speakyng wel. Al bitterness, anger, rayling, and blasphemie, let it be auoyded from you. If you may, and it be possible, in no wyse be angry. But if you may not be cleane boyde of this passion, then yet so temper and bydle it, that it styrre you not to contencion and brawlyng. If you be prouoked with euill speakynge, arme youre selfe wyth paciēce, lenitie and silence, ether speaking nothing, or els beeyng very soft, meke and gentle in answeryng. Ouercome thine aduersaryes with benefites and gentlenes. And aboue al thynges, kepe peace & vnitie: be no peace breakers, but peace makers. And then there is no doubt, but that god, the aucthor of comfort and peace, wil graunt vs peace of consciēce and suche concoꝝde and agremente, that with one mouth and mynde, we may glorifye god the father of our Lord Iesus Christ: to whom be al glory now and euer. Amen.



Hereafter shall folowe sermons, of fasting, prayinge, and
mese dedes: of the Natyuite, Passion, Resurrection, and
Ascencion of our sauoure Christ: of the due recepyng
of his blessed bodye and bloude, vnder the fourme of bread
and wyne: agaynste Idleness, agaynste Gluttonye and
Drunkennes, agaynste Couetousnesse, agaynste En-
uy, Ire and malice, wyth manye other matters, as wel
fruitefull as necessarye to the edifyng of Christen people, and the encreas
of godlye lyuing. Amen

God saue the Quene.

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in Povvles Churchyard, by Richard
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ters to the Quenes
Maiestie.

Cum Priuilegio Regiæ Maiestatis.